

DISCOURSES
ON
Several Texts
OF
SCRIPTURE.

BY
The late Pious and Learned
HENRY MORE, D. D.

L O N D O N,

Printed by J. R. and are to be Sold by
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1692.

OF SEVENTH

SEVENTH

CHRISTIANITY

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THE PREFACE.

I Shall not bespeak the acceptance of these *Papers*, by any large *Encomium*, either of *them*, or of the *Author*. This would detain the *Reader* too long from the Benefit of them ; and indeed to little or no purpose : For the *Discourses* will sufficiently speak for themselves without the artifice of any *Commendatory* Preface.

And as for the *Author* ; His *Name* is so well known, and deservedly admired in the *World*, upon the account of the many *Elaborate Treatises* which he

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Published in his Life-time, that these his *Posthumous* Pieces may find a welcome Entertainment without any other Invitation.

The business therefore of this *Preface*, is only to acquaint the Reader with some things which concern this *Edition* ; and this I shall do very briefly in the following Particulars.

I. The *First* and chief thing which the Reader is to be acquainted with, is the *Authenticness* of these *Writings* ; they being all of them Printed by the *Authors* own Copies ; except *Discourse XIIth* and *XIIIth* which were, with some of the other, transcribed from the *Originals* in
the

The Preface.

the Authors Life-time, by one whole Faithfulness and Exactness is evident in the rest, and is not in the least to be doubted of in *these*.

2. The next thing which I should tell the Reader, is by whom these *Papers* were committed to my care and management, in order to make them *Publick*: But I am forbidden to name him; and therefore I shall be silent as to this particular.

3. But here it may not be unfit to tell the Reader, in general, That I have bestowed upon them all the care and pains which the shortness of time determined for the preparing of them for the

The Preface.

Prels would admit of : And this is sufficient to satisfy any *ingenuous* Person : Whereas to speak of all the toil and difficulties which I met with therein, would be too tedious an exercise of the *Readers* Patience, and a piece of Vanity as burdensome to *my self* as to others.

4. And *Lastly*, As for any *Defects* therein, or for the *Errors* which have escaped the Press; they are such as neither the *Authors* Name will suffer by reason of them, nor the *Papers* be less acceptable to a Candid and well-disposed Reader,

Thus

The Preface.

Thus much I thought fit to advertile the *Reader* of here, concerning this *Edition*. As for the *Discourses* themselves, I shall leave it. wholly to Him to observe the *Stile* and *Matter* of them. Only *this* I would suggest, That they are such as were prepared for no mean Auditory ; some of them being *University-Sermons* , and the rest *College-Exercises*.

I will conclude this *Preface* with a short *Prayer* : Which I wish the *Reader* may as seriously and devoutly put up, as the *Pious Author* did before one of the following *Discourses*,

The Preface.

“ O Lord our God, the Foun-
“ tain of Light, and the Well-spring
“ of all holy Wisdom and Know-
“ ledge ; without whose aid our
“ search after thee and thy ways, is
“ but tedious error and dangerous
“ wandering from thee ; Assist us
“ mercifully in our endeavours after
“ thee ; Open our eyes, that we may
“ see the wonders of thy Law ;
“ Sanctifie our hearts unto obedi-
“ ence, that we may unfeignedly
“ love thee, and worthily magnifie
“ thy holy Name, through Jesus
“ Christ our Lord. Amen.

London, Nov. 1.

1692.

John Worthington.

THE

THE
TEXTS
OF THE
Following Discourses.

DISCOURSE I.

I PET. II. II.

Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts which war against the soul.

P. 1.

DISCOURSE II.

PSAL. LXXXIV. 7.

They go from strength to strength, every one of them appeareth before God in Sion.

P. 31

DIS.

The Texts of

DISCOURSE III.

MAT. VI. 22, 23.

The light of the Body is the Eye : if therefore thine Eye be single, thy whole Body shall be full of light. But if thine Eye be evil, thy whole Body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness ! p. 60.

DISCOURSE IV.

PROV. I. 7.

The fear of the Lord is the beginning of wisdom. p. 85.

DISCOURSE V.

JOHN IV. 31, 32, 33, 34.

In the mean time his disciples prayed him, saying, Master, eat. But he said unto them, I have meat to eat that you know not of. Therefore said the disciples one to another, Hath any man brought him ought to eat ? Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work. p. 119.

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The following Discourses.

DISCOURSE VI.

JAM. I. 22.

*Be ye Doers of the Word, and not Hearers only,
deceiving your own selves.* p. 151.

DISCOURSE VII.

PROV. XV. 15.

*All the dayes of the afflicted are evil, but a good
conscience is a continual feast.* p. 151.
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DISCOURSE VIII.

PSAL. XVII. 15.

*As for me, I will behold thy face in righteousness:
I shall be satisfied, when I awake, with
thy likenesses.* p. 221.

DISCOURSE IX.

ROM. VIII. 17.

*And if children, then heirs; heirs of God,
and joint-heirs with Christ: if so be that
we suffer with him, that we may be also glo-
rified with him.* p. 251.

DIS-

The Texts of

DISCOURSE X.

J A M. I. 27.

Pure religion, and undefiled before God and the Father, is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.

p. 282.

DISCOURSE XI.

H E B. XIII. 16.

To do good and communicate forget not, for with such sacrifices God is well pleased.

p. 314.

DISCOURSE XII.

G A L. VI. 14, 15, 16.

But God forbid that I should glory, save in the cross of our Lord Jesus Christ; by whom the world is crucified unto me, and I unto the world. For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision; but a new creature. And as many as walk according to this rule, peace be on them, and mercy; and upon the Israel of God.

p. 369.

DIS-

The following Discourses.

DISCOURSE XIII.

1 PET. I. 22, 23.

*Seeing ye have purified your souls in obeying
the truth through the Spirit, unto unfeigned
love of the brethren; see that ye love one
another, with a pure heart, fervently: Being
born again, not of corruptible seed, but of
incorruptible, by the word of God which liv-
eth and abideth for ever.*

P. 394.

DISCOURSE XIV.

PSAL. CVI. 28.

*They joined themselves also unto Baal-Peor, and
ate the sacrifices of the dead.*

P. 419.

DISCOURSE XV.

COL. III. 1.

*If ye then be risen with Christ, seek those things
which are above, where Christ sitteth at the
right hand of God.*

P. 435.

Appendix to Discourse XIII.

P. 458.

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IMPRIMATUR

Lambhith
Nov. 2.
1692.

*Ra. Barker R^{mo} in Christo
Patri ac D^{no} D^{no} Johanni
Archiepiscopo Cant. a Sa-
cris Dom.*

DISCOURSES

ON

Several Texts

OF

SCRIPTURE.

DISCOURSE I.

P E T II. 11.

*Dearly beloved, I beseech you as strangers
and pilgrims, abstain from fleshly lusts
which war against the soul.*

THE Text is an Exhortation to
*abstinence from the Lusts of the
Flesh* : Which Duty the Apostle
endeavours to fix upon the Spirits
of his Auditors by a twofold means or arti-
fice. First, by insinuating into their Affe-

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tions by a kind and friendly compellation and humbleness of Address [*Dearly beloved, I beseech you :*] And then by convincing their Reason by solid Argumentation : Which is fetch'd from a twofold Topick, from the enmity and active hostility of these *flesbly lusts* against our Souls, and from the Dignity and Sanctity of our Souls themselves ; intimating that the state of this present World, with the enjoyments of it, is, ἀλλοτρίον *n*, a thing too much *estranged* from, unsuitable to, or unworthy of a Being of so high a nature and Divine extraction, as the Soul of Man to be engaged in, or any thing taken with. This is the summe of the Text.

WE will begin with the Duty we are exhorted to, *the abstinence from Flesbly Lusts*, Ἀμειψόμενοι οὐκ ἐν σαρκὶ ἐπιθυμίᾳ. It is too trivial to take notice that ἐπιθυμία does as well signify *Desire* at large, or *natural appetite*, in which there is no hurt, as *Inordinate desire*, which we ordinarily understand by *Lust* ; though that English word also was of an indifferent meaning in the ancient use thereof. But this honest and allowable sense of the word we may be sure is not meant in the Text ; both because the Precept were impossible to be performed without manifest violence and injury done to Nature ;

(for

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(for we cannot live without Eating, and Drinking, and Sleeping,) and also because of that Epithet added to *Desires*, *the carnal Desires*; Which yet denotes the pravity of these Desires, rather than their Original: For *Flesh*, in a natural sense, is of as harmless a signification as *Desire*; as where the Apostle sayes, *No man ever yet hated his own flesh, but nourisheth and cherisheth it*. Wherefore *carnal* *mind* or *Fleshy Lust* is taken in such a sense as it is, where it is opposed to the Spirit; Gal. 5. 17. *For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other*; as appears more manifestly from their fruits or works. The works of the flesh are manifest, saith the Apostle in the same place, *which are these, Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like*. But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance.

Flesh therefore and *Fleshy Lusts* (in the Text) is to be understood in such a sense as they are opposed to the nature and fruits of the Spirit. And in Rom. 13. *Let us walk honestly as in the day, not in rioting and drunkenness, not in*

chambering and wantonness, not in strife and envying. But put ye on the Lord Jesus Christ, *and make no provision for the flesh, to fulfil the lusts thereof.* Here the Life or Spirit of the Lord Jesus Christ, is opposed to those works of the Flesh, and to the carelling and providing for the satisfactions thereof.

And indeed, if we examine either our own lives or others, it is manifest that our care and forecast is pitch'd upon some one thing that is the leading Object to all our Affections. In this sense therefore, so to indulge to the desires of the Flesh as to make the Satisfactions of the Carnal Life the Joy and Contentment of our Souls, to make it the thing we long after, and would be at, either alwayes, or as repeatedly as we can find our selves reap the pleasures of such repetitions; this is truly and properly *to follow, not to abstain from Fleshy Lusts.* But to keep at a due distance from all Animal pleasures, not to resent them nor relish them with too high a *gusto*, or penetrating delight; not to let these poysonous waters enter even into our Souls (as the Psalmist complains of the Waters of Affliction) nor yet our Souls to cleave to the dust; but for our Perceptive part to tamper with these things with a more suspensive or collective guard upon it self, not loosening it self, nor
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letting it self flow or melt into that which allures so strongly, and would captivate her will and affections into a base servitude to things beneath her ; but to admit only so much of them, as either tend to, or are consistent with the health and sanity of both Soul and Body ; Thus to order our Appetite ; were properly *to abstain from Fleebly Lusts*, and to content our selves only with the fulfilling our harmless and natural desires, with which the Apostle has no quarrel.

In brief therefore our *Natural Desires* then become *Fleebly Lusts*, when their relish is so high, that they either extinguish or obscure our Capacities of those Holy and Divine Joys, or exceed the end and scope of God and Nature in planting them in us ; which was not for any mischief to either Soul or Body, but for the good of both, if Men were but either skilful, or docible to learn the right uses and ends of them. *Edo ut vivam, non ut edam vivo*, was the Saying of an old Philosopher somewhere (*Socrates* I think) Whereby he intimated the true end of Eating and Drinking, and perstringed the ignorance and enormity of Gluttons and Drunkards. The Animal functions and delights of them are of so low an allay, that when Men live to enjoy the exercise of

there is an extreme inordinacy of Life, and all the Natural Desires and Pleasures become *ipso facto*, Fleishly Lusts. For surely they must be very highly taken with those things that they take to be the very Ends of our living, and without which, Life would not be vital. Which is such an unhinging of true Reason and Nature, that that saying of *Antisthenes* will appear from hence to bear with it a more sober and remarkable sense than we may be at first aware of, *Μαλλον μάλλον η ιδωλον*, I had rather be mad than struck with pleasure; that is, in such a sense as has been declared. For to be transported with the pleasure of Natural Fruitions to that inordinacy, is both a *madness* and a piece of Immorality besides; and happily such as does more deeply wound the Soul, than Natural Madness it self, and lay more certain trains of her future Misery.

To abstain therefore from Fleishly Lusts, is to resist or deny the inordinate cravings of our Natural Propensions or Desires, and to hold our Soul in suspense from being carried into too great a transport in but the measurable use of them; that they should not pierce into the inward life of the Soul, but let that *Plant*, our Body, rejoyce by it self, if it can, in its grateful refreshments. Trees and Flowers flourish well enough, supply'd

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supply'd with Rain and Sunshine, without any such high transports: And the cheerfulness of a pure Mind and upright Conscience will be Sunshine enough to be added to the moderate irrigations of convenient nourishment, due to this *Plant-Animal* we carry about with us: That no Man may think it his duty to exult in the enjoyment of corporeal pleasures for the health of his Bodies sake, when every such perception so heartily and feelingly taken in, is either poyson, or a stab to the life of the Soul. But that will be more seasonably considered anon. In the mean time, I hope I have made it clear enough, what is meant by *Indolent desires*, or *Fleshy Lusts*; as also what it is to *abstain from them*.

WE come now to consider the *Second* part of our Discourse, the means or artifice the Apostle uses to fasten this Duty I have described, upon the Hearts and Consciences of his Auditors, His humble Address [*I beseech you*] and that kind and friendly compellation [*Dearlly beloved*]. And indeed the one implies the other.

*Non bene conveniunt, nec in una sede morantur
Majestas & Amor*

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While he calls them, *Dearely beloved*, it is more comely and suitable to beseech them than command them. But the Prudence and Discretion of the Apostle is very conspicuous in both, thus to insinuate himself into the Affections of his Auditors, by such sweet and winning Rhetoric; he being to convey something to them, which is over bitter and distasteful to Flesh and Blood; and therefore he does well to besmear the brim of this cup of Wormwood with the sweetness of Honey, that his Disciples may the better take this wholesome Potion, as *Lactantius* rules this Similitude, though in a subject of less moment.

Stet veluti pueris absinthia tetra medentes.
Cum dare conantur, prius oras pocula circum-
Contineant mellis dulci flavore liquora.

Hard commands given with an harsh imperiousness, befits not the Spirit of the Gospel. And it is not so much external force, as the assurance of the kindness, integrity, and fidelity of the Instructor, that can engage the Affections and Conscience of the Auditor to the observance of such Spiritual Precepts as these. Indeed the falsely-pretended Successor of *Peter* may by law and force keep Men from eating Flesh in *Lent*,

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and engage them to observe such Commandments of Men, whereby they more easily make the Commandments of God of no effect. But to win upon Mens Consciences indeed, to set upon the true and real mortification of our *Fleshly Lusts*, in such a sense as I have described; this is more likely to proceed from the perswasion they have of him that gives this wholesome Counsel, that it is out of sincere kindness and faithfulness to them for the safety of their Souls, than if they discern it proceeds out of an affectation of dominion over their Consciences, and of exposing them to unnecessary faults and mulcts.

While the Apostle therefore layes aside all imperiousness of Command, he seems to insinuate his sensibleness of the hardness of the task, and to suggest that it is not out of an affectation of dominion over their Christian Liberty that he offers this Advice, but out of the more indispensableness of the Duty, in order to their Salvation. For as he calls them [*Dearly beloved*] so he treats them as in that endearing respect; and seems to profess, that it is merely out of his Brotherly Love and Tenderness towards them, and faithful care of their highest and most important concerns, that constrains him to offer this severer Counsel unto them.

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Those whom we dearly love, we cannot endure to hurt or grieve any way : And therefore professing this tender affection to them in the midst of severer Counsel, it is a plain manifestation that nothing but the indispensableness thereof could extort from him the Advice ; as when a tender Mother perswades her Child to endure the Searing Iron, or Incision-Knife, and to be content to quit some festred or gangren'd part for the securing of the whole Body. This is the genuine sense of this wise and discreet insinuation of the Apostle into the affections of his Auditors, that his Exhortation to *Abstinence from Fleshly Lusts* may take the more certain effect with them.

WE proceed now to the *last* part of our Discourse, which is to consider the Apostles Argumentation, whereby he would engage them to this Duty. Which Argumentation (as I said) was fetched from a two-fold Topick, *First*, From the dignity of an Humane Soul, especially Christian. *Secondly*, From that enmity or hostility of the Fleshly Lusts against her.

I. The dignity and excellency of Humane Souls is intimated in those words [*μεγαλα* and

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and παροικηταί :] The former whereof signifies such *Qui sedem habent extra Patriam*; the latter, *qui extra Patriam peregrinantur*; as *Grotius* notes upon the Text. So that according to the sense of either of these expressions, it is manifest that we carry something about us that is of a far higher dignity than to be accounted a Citizen or *Indigena* of this Terrestrial Globe. If this round Hillock of Earth can lay claim to any thing of us born therein, or therefrom, it is only this Earthly Body. *At verò animis aeterna Caeli sedes querenda, eaq; propria illorum Patria*; as *Cicero* speaks. And something like this is intimated by the Author to the *Hebrews*, who (according as *Philo Judæus* also somewhere insinuates, touching the Souls of the Patriarchs here upon Earth) does declare them *Pilgrims* and *Strangers* in this present World upon their own confession, which he will also have further to imply that, in thus saying, *they are Pilgrims and Strangers*; that *they seek a Country* which belongs more peculiarly to them; that *they desired a better Country, that is an Heavenly*; and adds, *Wherefore God is not ashamed to be called their God, for he hath prepared for them a City, namely in Heaven.* Παροικῶν, ἡ καλοῦται ἡ πόλις, καὶ ὅτι οὐκ ἔστιν αὐτοῖς ἡ γῆ πατρίδα ἀλλ' ἐκείνη, ἣν ὁ Θεὸς ἡτοίμασεν.

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We come into this World to sojourn, not to dwell here ; for the soul of every wise man has Heaven for its Country, but this Earth for its land of Pilgrimage ; as Philo speaks. Like that of Cato in Tully, *Commodandi enim Natura diversorium nobis, non habitandi locum dedit*, And Plato in his *Axiochus*, *Τὸ κοινὸν δὲ τούτο ἐστὶ πᾶσι πᾶν θουλάκιον, παρεμπύλην δὲ οὐκ ἔστι*. And Philo de Somniis, does expressly make the History of the Pilgrimages of Abraham and the Patriarchs, a Type or Shadow of the Peregrination of Humane Souls here upon Earth, but that they have their proper Country in Heaven, *Ἀπολιτῶσα γὰρ ἡ ψυχὴ τὴν ἐξορίαν τόπον, καθεύπει εἰς ξένον χωρὶς ἡλθε τὸ οἶμα* : which methinks with more elegancy the Holy Apostle calls his *Tabernacle* ; which alludes to the pilgrimage of the *Israelites* through the Wilderness into the Promised Land, that illustrious Type of Heaven, in which journey they liv'd in *Tabernacles*, or Booths. Yea, I think it meet as long as I am in this *Tabernacle*, to stir you up by putting you in remembrance, knowing that shortly I must put off this my *Tabernacle*. Which *Tabernacle* being dissolved, we have a building of God, (saith S. Paul) *an house not made with hands, eternal in the Heavens*. That was only com-

morandi

DISCOURSE I. 13

morandi diversorium, This an everlasting habitation to dwell in. Wherefore the littleness of the concerns of this Life being proportioned to our short stay here, and the Soul of Man being capable of so high and lasting enjoyments, it is very unworthy and unbecoming so noble a Being as the Soul, not to *abstain from Fleshly Lusts*, not to be so much master of the Natural Desires of the Flesh, as not to be enslaved to them, or transported by them; either to seek them, or sue after them with over-much eagerness, whether Riches, Honours, the Pleasures of the Flesh, or whatever gratifications of the Animal Life; or to embrace them with over much transportedness when they are offer'd unto us. *Epiëtetus* expresses how we ought to be minded toward these things, excellently well, by a Similitude taken from a Feast or Banquet. “ If a Dish
 “ come to thee that thou likest, take part
 “ thereof with Modesty and Temperance :
 “ Is it to be removed from thee, detain it
 “ not : Is it not yet come at thee, stretch
 “ not thine Appetite out to it, before its
 “ approach. If thou shalt be thus affected
 “ toward all the things of this World,
 “ *Εὐν μετὰ ἀλλήλων καὶ θεῶν συμπιῖναι*. But if when
 “ they are offered thee, thou yet refuse
 “ them,

“ them, thou shalt not only be a worthy
 “ Guest, but even a Fellow-Prince amongst
 “ the Gods.

And truly if we would but duly consider the Original of our Souls, from what Fountain and *Archetypon* they are derived, and of what an excellent nature they are, and how little they are intended for this *Terrestrial* condition ; methinks it should be *no hard* task to fulfil this Precept of the Stoick ; or rather that of S. John, in his General Epistle , *Love not the world, neither the things of the world ; If any man love the world, the love of the Father is not in him: For all that is in the world, the lust of the flesh, the lust of the eyes, and the pride of life, is not of the Father but of the world.* Wherefore our Original being so peculiarly Divine, we are bound, if we bear a due respect to that, to gather up our Affections from sinking towards the vain and transitory things of this World, and look upon our selves as very little concerned in them : Christian Souls especially, who by reason of their new birth, are of a noble and divine extraction indeed ; and therefore upon a double account, ought not so to undervalue themselves as to adhere to the fading pleasures and gratifications of this mortal Life. If in vertue of this new birth, *ye be risen with Christ,*

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Christ, into the sense of the Divine Life, and into a true and lively Faith, *seek those things which are above where Christ sitteth on the right hand of God.* Set your affections on things above, not on things in the earth. For what is there that this Earthly Life affords, which we do not enjoy but as Tenants in common with the very Brutes? Eating, Drinking, Sleeping, hunting after a prey, or pursuing a project for the satisfaction of our Carnal Desires, begetting or bringing up our young; applauses, caresses, the pleasure of dominion or revenge, and the like; These set us but on one level with the Beasts of the field, and do not at all reach the excellency of our proper Nature. But yet this is the guise of this Land of our Pilgrimage, thus to be clad in the manners and habits of our fellow-Animals of the Earth, as well as Strangers put on Turbants in the *Turkish* Empire. But who would put on an odd habit in a strange Country, but merely out of necessity? Could he strut and please himself in it, and be curious and solicitous about a thing that he has no conceit or opinion of? For us to make provision for the *Flesh*, to fulfil the lusts thereof (as the Apostle speaks) is as fond, as if some Slave should be very curious to provide himself of Chains and Fetters,

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or other badges of his Slavery ; or a Fool should be very careful that his Coat have all the peculiar laces or tassels of a Fools-Coat : And all this Worldly Pomp and Enjoyments are no better, nor bear no more agreeable proportion to the Nobleness of the Soul, than a Fools-Coat to the Body of a Grave and Wise Man. Nay, I think, that Grave and Wise Philosopher *Plotinus* took his own Body to be such a Coat, and therefore was loath to be painted in it, and so leave a durable disgrace of himself behind him.

But suppose these Worldly things were not altogether so vile and contemptible, yet our stay is here so short, that to us they cannot be valuable. For as both *S. Peter* and *Plato* have told us, this Life is but *μαγεμδνδα ης*, a kind of Pilgrimage here upon Earth, and we are but passing through it into our own Country. How fond a thing therefore would it be to love any thing of the World; or to addict our Affections to it, when we must so suddenly leave it ? As fond as if one should be inveigled with the love of his Inn, or any thing there, when as he must leave it the next morning.

Wherefore being thus in a strange Land, which we are to pass through, not to make any

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any abode in, let not our minds be fixt or glued to any thing from which our Persons are so suddenly to remove. And because we are *Strangers in the Land*, let us take heed how we tamper with any bewitching Objects, lest that which looks fair may prove no safe food, but either a present or more lingring poyson, and we may find the mischief of it at our return into the other State. It is S. *Judes* Character of some in the antient Christian Feasts of Charity, that *they fed themselves without Fear*; as if they had made that perverse sense of our Saviours Saying, *That which enters into the man, cannot defile him*, by either quantity or quality. But we are environed with so much ignorance and inexperience in *this strange Land*, that we ought carefully to stand upon our guard, and take heed how over-greedily or over-heartily we close with any tempting delight, remembering that there may lye hid the most dangerous poyson in the greatest sweetness. Let us therefore trust no strange Objects in this *strange Land*, but keep close to what is nearest akin to us; that is, to our true Manhood, which is the sense of true Honour and Vertue, the Fear and Love of God, and whatever Graces descend from that Fountain of Light, and Giver of every good and perfect gift. But

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the gifts of this World are *decaying*, which few can receive without parting with that which is infinitely better, a pure Mind and a peaceable Conscience, and the assured hopes of Eternal Happiness hereafter.

And thus much for the Apostles *first* Argumentation, to perswade us *to abstain from Fleebly Lusts*, fetch'd from the Dignity of the Soul.

2. We come to the *Second*, which is, The Enmity and Hostility of these Lusts against the Soul; *the law of the members warring against the law of the mind, and endeavouring to lead us captive into the bondage of sin.*

This Hostility is exercised, 1. In treacherous Circumventions. 2. In violent Assaults: And 3. in the spoil and pillage of the Soul upon Victory.

1. The treachery and stratagems of the Lusts against the Soul, are usually these.

First, A pretence of enlarging our Knowledge and Experience in things, that it is fit to know the World, and by real Proof to judge of the estimate of things, and not to be cooped up within such narrow bounds, and thereby remain simple and ignorant. This was a *Stratagem* of the Old Serpent, whereby he deceived Eve; *Ye shall not surely dye;*

DISCOURSE I. 19

dye; but God knows that in the day ye eat thereof, your eyes shall be opened, and ye shall be as Gods, and know good and evil. (Gen. 3.)

But the Soul must take heed of such false and mischievous insinuations as these, and remember, that *experimentally to know evil*; is to become evil and miserable; and that the adequate object of our Wills or Desires, is that which is Good, and that therefore Knowledge it self is not desireable but upon this account, so far forth as it makes us good and happy. Who would have the *experimental knowledge* of the Rack, or of the Stone and Gout, or of a draught of Poyson, though he may have his Antidote? None but condemned Persons, and the Slaves of Mountebanks; nor they neither, but that they are forced to it. To undergo therefore such base Experiments, in which there is so much loathsomeness and danger, is to submit our selves to be Slaves, and is unworthy the Nobleness of an Humane Soul. But if we will be experimenting, let us not experiment downwards, by plunging our selves into several sorts and degrees of Lusts of the Fleshly or Animal Life, but rather try how much we can emerge upwards into the various pleasures and perfections of the Divine. Let us *taste and see how good the Lord is*, and what variety of

joys and delights there is in him. *All things come to an end, but thy Commandments are exceeding large*, saith the Prophet David: Here's a field therefore wide enough to exercise our selves in, and to try variety of experiments in the progress of Holiness; adding to our faith virtue, to our virtue knowledge, to our knowledge temperance, to our temperance patience, to our patience godliness, to our godliness brotherly kindness, and to our brotherly kindness charity: Whereby we become of one Spirit with the very Godhead it self, in whose presence is fulness of joy, and at whose right hand there are pleasures for evermore, and so great that we cannot desire to experiment any thing greater.

Secondly, Well, but if this Stratagem will not take, the next is a fair insinuation of kindred and friendship betwixt the Fleishly Lusts and the Soul of man. *Homo es, humani nihil a te alienum puta*; or that Proverbial Phrase amongst the Greeks, *Τὰ ἀνθρώπου καὶ θεοῦ ἀνθρώπου ὄντα*. But the Soul here is to remember that the True man is the Intellectual man, made in the Image of God, according to Righteousness and true Holiness; not the Sensual part, common to us with the Brutes; and that though she may admit of natural ordinate desires, yet Fleishly Lusts have no pretence to lay any claim to her,

DISCOURSE I. 21

her, they belonging either to the worst of Brutes, or not being to be owned at all, as any part of the Creation. Wherefore it is a pittiful Sophisme men put upon themselves, while they plead an indulgence to their sinful Lusts upon the priviledge of their Nature ; as if they were Beasts and not Men, or as if it were a priviledge to be a Beast, or Man were not to rule the Beast in this case, and admit of no desires but such as are ordinate and allowable.

Thirdly and lastly , These *Fleshy Lusts* will plead for themselves from custom and the guize of the World ; and tell the Soul it is but a piece of Humanity, and Discretion, and due Civility to the rest of Mankind to do as they do ; that it is more creditable and plausible, and how a Man had better be out of the World than out of the Fashion. But to stop this vain plea of the Flesh , the Soul may oppose that of the Blessed Apostle S. Peter ; *Wherefore gird up the loins of your mind, be sober and hope to the end, for the grace that is to be brought unto you at the revelation of Jesus Christ ; as obedient children, not fashioning your selves according to the former lusts in your ignorance ; but as he which hath called you is holy, so be ye holy in all manner of conversation ; because it is written, Be ye holy, for I am holy.* And

to be holy, is not to be mingled with the World; or conformable thereto, but separate and distinct from it. What therefore have we to do to conform our selves to the rest of the World that lies in wickedness (as S. John saith) when as we are a chosen generation, a royal priesthood, an holy nation, a peculiar people, who are to shew forth the praises of him who hath called us out of darkness into his marvellous light. (1 Pet. 2. 9.) Why then should we fashion our selves according to the sinful guise of the World, when as Christ hath redeemed us from the curse, and from all our vaine conversation. And therefore we being the peculiar people of God, we are Strangers and Pilgrims as to the World, and the guizes thereof; and it would be as ill-beseeming for us to conform our selves to the fashions of the World, as it would be for a Civil European to put on the Shells and Feathers of a Barbarous American.

But the Lusts of the Flesh being thus worsted and defeated in Parley, they will attempt to do that by violence which they could not do by treachery and circumvention: By the force and vigour of their impress they will endeavour to carry us away captive. But against this the Soul is to listen to that Advice of our Saviour, Watch and pray, that

that ye be not led into temptation; and that of the Apostle S. Peter, Be sober, be vigilant, because your adversary the devil, as a roaring lion, walketh about seeking whom he may devour. And he entered into Judas you know upon the eating of the Sop; which seems to intimate, that Fasting and Temperance is a good safeguard against him. We must with S. Paul, *σωμαζοντες εν νηπια*, keep the Body under, lest this domestick Thief (as Trismegist calls it) be so strong and stubborn, that he fly in our faces, and over-master us. We must put on the whole Armour of God, (as the Apostle exhorts the Ephesians) that we may be able to withstand in the evil day, and having done all to stand, to keep the field against our fiercest and stoutest Enemies. We must have our loins girt with Truth; that is, with saying Truth, with the knowledge of the best and most useful things: For this Truth lies in a little room, and therefore will keep in, and gird up our Affections more close, and not suffer any diffuency of our minds into folly and vanity. And we must put on the Breast-plate of Righteousness; that is, of resolved Uprightness and Sincerity of Heart. Above all we must take the Shield of Faith, in the power of God, whereby we are enabled to quench all the fiery darts of the wicked. And

we must take the *Helmet of Hope*, and sure expectation of Everlasting Life, which will keep us from being easily knock'd down to the Earth by the fiercest Assaults of our Adversaries. And lastly we must take to us the *Sword of the Spirit, which is the Word of God*, whereby we may divide betwixt Good and Evil, and admit the one, and reject the other. And being thus appointed, we must *pray alwaies with all prayer and supplication in the Spirit, watching thereunto with all perseverance*: And especially to watch in such a sense as this, as to be extremely shy and careful how we admit any thing under the colour, or upon the relish of Animal pleasure, but rather *eo nomine* to decline it: Which is an impregnable Bulwark against the assaults of the Flesh, and such as will ever defeat them. If we do these things we shall never fall, let the assaults of the Fleshly Lusts be as violent as they will.

3. But if we be overcome, let us now see what a lamentable *spoil* they will make of us, and how cruelly and tyrannically they will use us.

For *First*, They will rob us of whatever is precious, that we have: They will take down, and carry away with them, that chearful and delightful furniture of the Soul, Peace and Tranquillity of mind. For the

the mind of man is not of so base an Original, as to enjoy it self in things so much below it self, as are the Fleshly Lusts; Whence it must needs be, that she will be ever and anon disturbed with loathings and regrets of Conscience, amidst her so base condition and practices; and instead of that steady peace and chearfulness of Spirit, (which are enjoyed in our adherence to Holiness and Vertue) be exposed to many horrors and distractions, and confusions of thoughts, and an ungrateful sense of inward shame and reproach which accompanies such unworthy actions.

Secondly, They will disarm the Soul of that honest activity and diligence which we ought to have in our Affairs, and make us more uncareful and more unable to pursue and manage our Business with that discretion and faithfulness we ought to do, to the scandal of the World, as well as to our own detriment. This *Lucretius* notes of that notorious kind of Fleshly Lusts, the being addicted to Women,

Languent officia atq; egrotat fama vacillans,

But takes place also in Gluttony, in Drunkenness, and whatever other pleasure has once overcome the Soul, and subdued her to it self,

Thirdly,

Thirdly, These Fleſhly Luſts rob a man of the ſafe uſe of his Reaſon: They will make it wonderfully prevaricate in the behalf of themſelves, and commit ſuch Paralogiſms as the Soul cannot but be aſhamed of ſo ſoon as ſhe has got out of the reach of their power. And they will in the concluſion, ſo weaken the Faculties of the Mind, that they ſhall very fondly dote in their Verdicts, even touching ſuch things as the Fleſhly Luſts themſelves are unconcerned in. For theſe Luſts bereaving the Mind of her purity, muſt needs dim and obſcure her Faculties more or leſs, in all uſes of them where there is ordinarily any difference of Sentiments amongſt men.

Fourthly and laſtly, Theſe Luſts deprive us of the Life and Influence of the Divine Spirit, and moſt diſmally damp and dead the Power of *Faith*, and *Senſe of Religion* in the Soul, which is of more conſequence than even *Reaſon* it ſelf; which proves very weak in the aſſurance of theſe things, when the ſagacity of a better Life is extinguished or ſmothered by the foul impurities of the Luſts of the Fleſh. But the Soul being once purged from theſe, *ipſo facto* unites with the Spirit of God, and by an Holy and Divine Inſtinct, is in a proneneſs and readineſs to believe ſuch things as God

DISCOURSE I. 27

is truly said to have done, or to intend to do concerning the sons of men, by vertue of her union with the Divine Spirit, or that Eternal Mind that immutably contains the whole Counfel of God touching things past, present, and to come.

This miserable *spoil* do the Fleshly Lusts make of the poor Soul, when they overcome her; and not only so, but they use her cruelly to boot. That they put out her Eyes, I have already intimated, in that I noted that they bereave her both of Faith and Reason. And that they pluck all her Feathers out of her Wings, it is as manifest, since our being captivated with Fleshly Lusts, keeps down the Soul, and hinders all Holy and Heavenly Aspires, and extinguishes the pure Flames of Dévotion. Nor are they content with this, but they also crucifie and nail the captive Soul to this Earthly Body; as *Plato* complains, *πάρε ἰδὼν ἔ; λυτὴν ἀνθρώποι τὴν ψυχὴν πρὸς σῶματι.* All Pleasure and Grief nails (saith he) the Soul to the Body.

Nor is it impertinent to name *enormous Grief* amongst the Lusts of the Flesh, since no *Grief* is enormous but out of the enormity of Self-love, or inordinate love of this Corporeal Personality of ours; which if we could be sufficiently unconcerned for, and

and love and esteem nothing but the Almighty Lord of Heaven and Earth, and those Divine Laws and Holy Sentiments he has implanted in our Souls, Enormity of Grief would not be able to seize upon us.

Nor do they only thus crucifie and kill that higher and Diviner Life of the Soul, but by the exorbitant excitations of the contrary Life into several enormous modes and forms, metamorphose men into so many abhorred Monsters, whom they keep in the chains of this base servility and captivity, and then let them loose upon the most villainous outrages, or the basest and most contemptible actions imaginable. *Wrath* and *Revenge*, like a Bear robb'd of her Whelps, makes them tear apieces, and destroy all they meet with in their way. *Ambition* and *Avarice*, like an Evening-Wolf, makes them fall upon the Sheepfolds, and suck the blood of innocent Lambs, to satisfy their thirst. *Superstition* and *false Zeal*, turnes them into such Furies or Devils, that they destroy whole Cities and Countries with Fire and Sword, out of pride and impatience that others do not submit to their Wisdom, and give themselves up to their Guidance; who yet have no Light but those Infernal Torches of an ignorant and bitter Zeal devoid of all Christian Charity, which they

DISCOURSE I. 29

they could light no where but from the Flames of Hell; nor conduct a Soul by this Light any whither, but to the place of those Infernal Flames. The sting of *Lust* transforms them into such Satyrs and Baboons, that they fly upon all promiscuously, not sparing their own Mothers, Sisters nor Daughters. *Gluttony* and *Drunkenness* (as *Circe* did *Ulysses* his Companions) changes their shapes into foul dirty Swine. To say nothing of those ugly indecorums of *Effeminacy*, that brings some into as base a Servility as *Omphale* did *Hercules*, who made him put off his Lyons-Skin, and sit amongst her Maids at the Distaff and Spindle. Not to add what one would scarce dare to name, had not the Apostle himself taken notice of it; That this Beastly Lustfulness has made *Women change the natural use into that which is against Nature; and likewise also the Men, leaving the natural use of the Woman, burned in their Lusts one towards another, men with men working that which is unseemly.* Rom. i.

With such base and inglorious, with such wretched and hideous Servilities do the Fleshly Lusts tyrannize over the Soul, when they have once captivated her; carrying her thus in triumph, and exposing her to all baseness and lewdness, and dragging her by her chains of captivity through all filthiness
and

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and

and unseemliness; and having thus be-
 smear'd and defac'd her with the filth of all
 manner of Sins in this Life, fit her for a
 delivery to her fellow-Devils in the other;
 to be reserv'd with them in everlasting chains
 of darkness; unto the judgment of the great
 day.

This is the lamentable success of that
 Warfare betwixt the *Lusts of the Flesh* and
 the *Soul*, if she suffer her self to be over-
 come. And therefore it is no wonder the
 Holy Apostle uses all the Reason and Rhe-
 torick he has, to make us stand upon our
 guard, and defend our selves from so subtle
 and malicious Enemies; *Dearly beloved, I*
beseech you as strangers and pilgrims, abstain
from fleshly lusts which war against the soul.

A DIS-

DISCOURSE II.

P S A L. lxxxiv. 7.

They go from strength to strength, every one of them appeareth before God in Sion.

THE Text is a Presage of admirable Prosperity and Success to some sort of People; so that it may well excite in us a desire of searching out who they may be: And if we begin further off at first, or go about, yet it may (according to the Proverb) prove *the nighest way home*. If any one therefore demand who these are, I shall answer him out of the 24th Psalm, (the subject whereof seems to be the very same with this) and in the words of the same Prophet, *This is the generation of them that seek him, that seek thy face O Jacob*; the God of the People that prevail by their importunities and wrestlings with God, as Jacob is said to do, Gen. 32. whereby he purchased to himself the name of *Israel*, because

because *as a Prince he had power with God.* And *David*, as being one of this extraction himself, he seems to challenge a Blessing from God on that very account, *O Lord God of Hosts, hear my prayer ; give ear, O God of Jacob,* in the Verse immediately following my Text.

In this present Psalm, as also in the 24th and 15th Psalms, the Holy Prophet so speaks of the *Court, Tabernacle, Temple, or House of God*, as of a place of the highest enravishments that the Soul of man can enjoy ; which Expositors generally (and I doubt not but truly) interpret of the Moisaical Tabernacle and Literal Temple ; But that the mind of the Prophet was carry'd up also to some higher matter, I do not at all question. And the first Verse of the 15th Psalm, *Lord who shall abide in thy Tabernacle ? who shall dwell in thy holy Hill ?* (which is almost *verbatim* repeated again in the 24th Psalm) the *Chaldee* Paraphrast does expressly interpret of *Heaven*. So warrantable is it, not to be ty'd down to the Letter, but to seek a further edifying Mystery in the Holy Oracles of God. And such a Temple as the abode wherein will be more suitable to such earnest breathings, and vehement expressions of the Prophet ; *Ver.*
1. 2. How amiable are thy tabernacles O Lord
of

DISCOURSE II.

33

of Hosts! My soul longeth, yea, even fainteth for the courts of the Lord; my heart and my flesh cryeth out for the living God. And again, *Ver. 4.* Blessed are they that dwell in thy house: they will be still praising thee. These things do not suit so well, methinks, to a house that is made of any earthly materials, into which the wicked can throng, as well as the just. Nor does God dwell in any House made with hands, according to the Apostolick Philosophy, *Acts 7.* And yet according to their Doctrine, *We are the Temple of God*; at least design'd so to be. And the Apostle Paul sayes expressly, *1 Cor. 6. 19.* What? know ye not that your body is the temple of the Holy Ghost? And yet the same Apostle, *Rom. 7. 18.* I know, saith he, that in me (that is in my flesh) dwelleth no good thing. This Earthly Tabernacle is no House of God, as being from the Earth. From whence it is that we groan earnestly, (as the same Apostle speaks, *2 Cor. 5.*) desiring to be clothed upon with our house which is from Heaven. For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, (or further clothed) that mortality might be swallow'd up of life. Now he that hath wrought us for the self-same thing, is God, who also hath given unto us the earnest of the Spirit: That

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is to say, He that works us *as and from into this condition*, is God himself, by the operation of his Spirit, which is the Architect of its own House (as it is said of the Soul) the Builder of that Holy Temple in us, in which all is fulfilled which the Prophet David sets out in such devotional and vehement Language. For when we are come to this state, we are then truly the Temple of the Living God; and it is Strength to a mans Navel, and Marrow to his Bones. So that well may the Holy Prophet raise himself into so high expressions touching this condition, *Ver. 2. My soul longeth, yea even fainteth for the courts of the Lord: my heart and my flesh cryeth out for the living God.* For this Earthly Tabernacle destitute of this, is but a burden or body of Vanity, wherein are all the Seeds and Fruits of Sin and Misery. But of this Heavenly House, is that plentifully verify'd which the Prophet David prelageth, *Blessed are they that dwell in thy house, they will be still praising thee.* And they that are arrived to this condition; will easily fulfil that Precept of the Apostle, (Eph. 5. 18, 19.) *Be not drunk with wine, but be filled with the Spirit, speaking to your selves in psalms, and hymns, and spiritual songs, singing and making melody in your heart to the Lord.* This is the real participation

DISCOURSE II. 35

icipation of the Body or Flesh of Christ, the true Bread from Heaven, which is the immediate receptacle of the Divine Spirit; so that he that comes hither, cannot fail to be replenish'd with Righteousness, and Peace, and Joy in the Holy Ghost.

And this may serve for a brief intimation, *Who these Persons are*, to whom such good Success is promised in the Text, and *what the place* is towards which they are journeying; viz. the *Tabernacle, Temple, or House of God*, mystically understood.

LET us now consider, 1. The Country through which they pass. 2. How well accounted they are in their persons for the Journey. 3. What Convoy to guard them safe. 4. Under what Influences of Heaven they travel. 5. What the more particular degrees of their Progress: And 6. What welcome they find at their Journeys end.

1. *The Country through which they travel* is expressly set down in the Psalm; *Ver. 6. Who going through the valley of Baca, make it a well*; which is ordinarily interpreted the *Valley of Tears*: Which though it has a sad Appellation, yet bears with it a good Omen, according to that in 126 Psalm; *They that sow in tears, shall reap in joy.*

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But

36 DISCOURSE II.

But *Basa* signifying also a *Mulberry-Tree*, some would have it denominated from thence, and also that it is so described, to set out the sterility and dryness of the Soil; as if as well the passage to, as the place where the House of God is situated, were all dry ground: For such indeed is Mount *Sion* it self; as its very name also imports, which signifies *aridity* or *ficcity*: Which any one will admit to bear (without forcing) an important signification, who reflects on that Philosophical Aphorism, *Anima sicca anima pura*, or *Anima sicca sapientissima*. And *David*, whose mind was so hugely taken up with the projecting for a place for the House of God; *Psalms* 132. ver. 3, 4, 5. (*I will not come into the tabernacle of my house, nor go up into my bed; I will not give sleep to mine eyes, or slumber to mine eye-lids; until I find out a place for the Lord, an habitation for the mighty God of Jacob*) immediately in the following Verse, he in the Spirit of Prophecy delivers this great *Arcanum*, *Lo* (saith he) *we heard of it at Ephratah: but we found it in the fields of the wood*. The common rumour indeed, and conceit was, that it should be built in *Ephratah*; that is, *in regione frugiferâ*, in a fat, rich, fertile Soil; but we find it in the fields of the wood, *in loco non tam culto nec amœno* (as

(as *Calvin* notes) in a dry, barren, mountainous place ; indeed on Mount *Moriah*, which some would have so called as if it were *דרר המור*, alluding to that in the *Canticles*, as if it were a *Myrrhiferous* Mountain : And such Wood indeed is a special demonstration of a dry and barren Ground ; which is congenerous with the signification of Mount *Sion*, as also with what is observable in *Philadelphia*, a type of the best State of the House of God in a collective sense ; it was placed *ἐν τῇ ξαρανίσκῳ* in a region dry, barren, and burnt up with heat : As *David* professeth, that the Zeal of Gods House had even eaten him up, or consumed him : But as the outward man perisheth, the inward man is renewed day by day.

But we had got to our Journeys-end, the place of Gods House, before we were well entered into our Journey. That which I would observe is, That the Region through which we pass to this State, which is called the *Holy Temple* or *House of God*, is no *Ephratah* ; it is not a Country of green Fields, rich Pastures, and rank Flowry Meadows ; but it is the Valley of *Baca*, a dry, barren Soil, far from being fat, fulsom and luscious. And therefore all the self-favouring sweetneses, and caressings of this Terrestrial Body, or Carnal Personality, are

38 DISCOURSE II.

driven far from this Region, with all that false Wisdom or Prudence which arises from the Flesh, or from corrupt Reasonings, touching the Sovereign Goodness of God; the doctrine of *Love* being abusable to the corruption of Life, as well as the doctrine of *Faith*, if men wander out of the Valley of *Bacah*, into Fools-Paradises, made by their own Carnal Phantasie and Reason. And this for the present, shall serve briefly for the Description of the Country, through which these Travellers to the House of God pass.

Now how well they are provided for their Journey, is intimated also in this Psalm; and mainly it is in three things, *Knowledge*, *Faith* and *Sincerity*.

Knowledge: Namely, of the wayes of God that they are to walk in. *Ver. 5. Blessed is the man whose strength is in thee, in whose heart are thy wayes.* (For so that Translation of the Psalms, which is appointed by our Church to be read every day, has it; and that that Pronoun [*This*] is understood, as if it were *in thee*, I do not doubt, and therefore rightly expressed in this Translation.) Who have the Journey they are to take, the wayes and passages predelineated, as it were, in their hearts;

hearts; which denotes the best kind of Knowledge, even that which is accompanied with Affection, and hearty Conviction.

And surely it is not for nought that the Spirit of God so frequently in Scripture, names the *Heart* for the chief seat of Wisdom, which is yet the less marvellous, considering that the Wisdom which the Scripture driveth at, is Practical Wisdom, Moral or Divine, wherein the Heart is much concerned. And the sense and touch of those Truths must pass the Heart, as the Colours do the Eye, before the Mind can give a steady assent to them. For what the Eye is in reference to Colours, that is the Heart in reference to the discrimination of Moral Good and Evil. And for this reason it is, that as Seeing is attributed to the Eye, so is *Understanding* to the *Heart*, so frequently in the Scripture. The thing is so plain, I need alledge no places. *Out of the Heart proceed evil thoughts*, saith our Saviour, and consequently good ones too. For the Heart is the Fountain of the Life and Spirits, and according as they are, so are our Imaginations, whether sleeping or waking; such our Ideas, thoughts and propensions to belief, especially in matters of Life, whether Natural or Divine.

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And

And therefore we must be very careful how we let our pragmatistical, light-minded Reason, make laws of Life for us, while our Hearts have not undergone the due measures of Purification; because the thoughts and imaginations of our Hearts will certainly impose upon that Mercurial Faculty, till the Soul be made more judiciously discerning in vertue of her Purity. But our safest way is with these Travellers in the Valley of *Baca*, to have Gods ways written in our Hearts, for a Map to guide us by. *To the Law and to the Testimony.* If they speak not according to this word, there is no light in them. Whatever private suggestions arise in us, and how feately soever managed by that slight Advocate, carnal or unregenerate Reason, we are to guide our Life by the Commandments of Christ, whom God has exhibited to the World as our infallible Guide, confirming his Authority and Doctrine by Signs and Miracles, and by such wonderful Prophecies, as it were madness in any man to prefer his own corrupt Reasonings, imposed upon by an un-sanctify'd Heart, before those Divine Oracles, and unerring Laws of Life, which are given unto us by the Son of God, so declared and manifested to the World.

The

DISCOURSE II. 41

The first requisite point therefore, which is *Knowledge*, is an *heartly* admittance of those Laws of Life which are prescribed us by Christ and his Apostles; to take up these for Principles to walk by, and not what our own self-favouring Phancies suggest, or our vacillant Reason, blind or drunk with the foul streams of an impure and unsanctify'd Heart, would pretend to coin for us. *Blessed is the man, whose strength is in thee, in whose heart are thy wayes.*

The next is *Faith*: By which I do not so much understand *Faith* in general, as that which has for its proper Object the Power of God for the destroying of Sin, and the erecting his Kingdom in us. For out of this ariseth our Strength in God, and our Victory over the World. *This is the victory that overcometh the world, even our Faith*, as S. John speaks. Which Requisite is also hinted in this *Psalms*, the last verse; *O Lord of Hosts, blessed is the man that trusteth in thee.* And indeed, sith our Faith, and Trust, and Confidence is in the *Lord of Hosts*, how can we despair of the victory over any Sin whatsoever. Cannot he that created Heaven and Earth by his Word, create in us a pure Heart, and renew a right Spirit within us? *I can do all things*, (saith S. Paul) *through Christ that strengthens me.*

me. Certainly it is a Contradiction, that Omnipotency should not be able so effectually to assist a *willing* Soul, as to bring all her enemies under her feet. Can he that is the Lord of Hosts, and has the power over all Nature, be baffled in his assaults upon the corrupt Nature of any poor Creature, so that he cannot reduce it if he will? And can we possibly imagine God not to be willing to subdue Sin in the World, who has given us such express Laws against it, both within and without, who expresses his Wrath and Vengeance against it so frequently in Scripture, who is so irreconcilable an enemy unto it, that nothing less than the Death of his only Begotten Son, could make an Atonement for it. And lastly, the Holiness of whose Nature is so contrary and diametrically opposite to the pollutedness of it. Wherefore the fault most assuredly lyes at our own doors; *viz.* because we are not *sincerely willing* to have our Sins vanquished and overcome by the Power of God.

Which therefore is the third and last Requisite which the Travellers in the Valley of *Baba* are said to be provided with, namely *Sincerity*; which comprehends not only a belief that all our Sins ought to be subdued, and that they are all vanquishable through
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the assistance of Gods Spirit, but also an unfeigned willingness to have them subdued, and an hearty endeavour, to the utmost of that power we have received, to conquer them and subdue them. He that is provided of all these *three*, is fitly furnished for a prosperous Journey toward the House of God ; and the Almighty will be his safeguard in his travel.

3. Which is the *Third Particular* we named, *What Convey to guard them safe in their Journey*, which is intimated in the Psalm also ; *For the Lord is a sun and a shield, the Lord will give grace and glory, and no good thing will he with-hold from them that walk uprightly* ; that is to say, *that walk sincerely*. In which *Sincerity* if they keep themselves, he will also be faithful unto them, and not suffer them to be tempted above what they are able, and will deliver them from all straits and assaults of their enemies both inward and outward. *The Lord will be their fortress and tower, their defence and shield, a present help in the day of trouble. The Angels of the Lord will encamp round about them, and deliver them.* For such as these, as it is said of those *few names* in Sardis, Christ will confess their names before his Father and his holy Angels ; namely, profess

profess how dear they are to him, and so commit them to their safe protection.

4. And surely the *Influences of Heaven* (which is the *Fourth Particular*) cannot but be very benign to those that are thus dear to the God of Heaven. And therefore for light, and warmth, and kindly dews and showres, they shall not be destitute of these in this Journey of theirs to the Temple of God. And therefore God is said as well to be a *Sun* to them as a *Shield*, in the fore-cited Verse of this Psalm : And in *Ver. 6.* *They that pass through the valley of Baca* are said to *make it a well*, and that *the rain filleth the pools* : Like that in Psalm 68. *O God, when thou wentest forth before thy people, when thou didst march through the wilderness, the clouds dropped at thy presence, thou sentest a gracious rain upon thy inheritance, and refreshedst it when it was weary.* But in this present Psalm, the Rain is said to be received into some *hollows* of the Earth dug out ; the Latin renders it *cisternas* : I suppose any *fossa* or *hollows* of what form soever, will serve the turn, made by the digging away the Earth, that this Heavenly Liquor may supply the vacuity. For that is a great mistake in the Carnal-minded, that they think that when we empty our
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selves of the *Old Adam*, and the comforts of that Life, that we thus stand empty for ever, and that Religion is a forlorn disconsolate condition. No, dig away thy Earth, and God will fill the vacuity with a substance from Heaven. Or starve away the fulsomness of thy Flesh, by assiduous mortification and purification, and thou shalt make this arid Soil, this Valley of *Baca*, a *springing Well*, as it is suggested in the beginning of the Verse. When our Terrestrial substance becomes a dry barren Soil, as to the fruits of the Flesh, then will those Well-springs of living Water bubble up in us, as our Saviour has promised, unto Eternal Life; by which is understood the irrigation of the Spirit. *Non datur vacuum*, is a *Maxime* as true in Divinity as in Philosophy. Empty thy self therefore of thy Earth, and thou shalt most certainly be replenished with Heaven.

5. Now for the *Fifth Particular*, which occurs in my Text, properly so called (for I have made the whole Psalm in a manner my Text hitherto) it is of the greatest importance of all thoroughly to consider it; namely, *our gradual advance in this journey through the Valley of Baca. They go from strength to strength; et virtute in virtutem,*
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the Latin has it, *from vertue to vertue*. And indeed this progress from strength to strength is nothing else but a proficiency in Vertue; either from one vertue to another, *Add to your Faith Fortitude, to your Fortitude Patience*, &c. or from one Degree of vertue to another. And this vertue is very significantly termed *strength*, there being no true Vertue which is not such: It is but the imagination of vertue if it be not accompanied with Life and Power.

And forasmuch as Vertue and Grace are all one, let every one take notice, that he that has no Vertue has no Grace, as well as he that has no Power has no Vertue. Which is a plain Note to examine a mans self by, that he may not lye lusing in his softnesses and infirmities, and in the mean time flatter himself, that he is notwithstanding one of the Children of Grace. And besides this, though he may have some Grace and Vertue in him, yet let him further consider, unless he do with these Travellers in the Valley of *Baca*, pass *e virtute in virtutem*, from one vertue to another, and from one degree of vertue to another; so that he can say with S. Paul, that though my outward man perish, yet my inward man is renewed day by day; he will never come to his Journeys end, and never appear before God in *Sion*. And

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And that we may understand this point more distinctly, let us consider the several parts of this gradual proficiency; that we may the better know whether we be at all as yet in the way to *Sion*, and the Temple of God, or no.

We know in Nature, that the weaker any thing is, the stronger ought to be the prop that is to support it; and so the less our Power is to do those things that are holy and good, for their own sakes, the stronger that Passion ought to be, that must carry us to, or support us in such actions and performances. And truly the strongest and most enforcing Passion seems to be that of *Fear*; we being more concerned not to be tormentingly miserable in intolerable pain and anguish, than to enjoy the greatest Pleasure and Happiness. Wherefore the first Degree of virtue and power is that which is so small, as if it were not enforced with the fear of the wrath and displeasure of the Almighty, and those dreadful punishments that ensue thereupon, could not exercise it self in the ways of Righteousness and Piety, could not abstain from undue Pleasures of the Flesh, or from seeking unjust gains and advantages in Worldly affairs, nor expose it self to any hazards and hardships for the Truths sake, and for the Interest

terest of the Kingdom of Christ ; but yet in vertue of the Fear of God, and of his dreadful displeasure, is carried through all these Duties in some considerable measure : Which therefore if men be not, it is a demonstration that either the Fear of God is not before their eyes, or that they have not so much as this first degree of Vertue, which jointly with the Fear of God should enable them to become Travellers in the Valley of *Baca*, that they may at last arrive to the Vision of God.

Every man therefore must examine himself as to this point, and observe wherein his wayes are defectuous, and what it is that makes him so slack, or fail so much of his Duty ; whether that due Fear of God has not slipt from him, which should be a stay and prop to the small measure of Vertue he has as yet attained to, and enforce and support the weakness thereof. Which help if men let go unseasonably (and it is unseasonable for every one to let it go, while he finds himself subject to fall into Sin) he will be like a City without Walls ; and his security in the notional considerations of the *Goodness* of God, and fond and perverse conclusions fetch'd from that sweet Topick, will betray him to ruine. For being thus fudled, as it were, and made drunk with
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this delicious liquor of his own brewing, he will grow light-headed or light-minded, and presume of safety even when he is entering into the Jaws of Death: With *Agag* they will come out delicately, saying, *Surely the bitterness of death is past*, when as the Sword of the Lord stands ready to hew them in pieces. Wherefore this *Fear of the Lord* is a Tower of Safety, and the strongest Garrison against Vice that is. It is true (even in the vulgar sense of that place) *Perfect Love casts out Fear*; but that Love is not perfect, that will let in any Sin, or admit of any defect of Duty.

Indeed if a man had but so ardent a desire after the *reward* of Righteousness, as that it would keep him in the performance of all Duties required by the Law of God; that might excuse him from this less chearful state of *Fear*: And it would be the Second advance in this Journey through the Valley of *Baca*, to be able upon the consideration of those Joies and Glories that are to be enjoy'd amongst the blessed Saints and Angels in Heaven, to abstain from all Earthly Lusts, and from whatever in our Pilgrimage through this World, solicits us to Sin. This, I say, would be a further step in our Journey toward the House of God. But we must by no means be content

tent to stick here : For this is but the state of *mercenaries* ; and as it falls exceeding short of that Perfection we are called unto, so he that takes up here, will most assuredly fall short of his Journeys end. How far off then are they that endeavour no amendment of their lives, either out of the *fear of Punishment* or *hope of Reward* ; how sunk and besotted must the condition of such Souls be, and how vastly removed from their Eternal Happiness !

The progress hitherto in Vertue, which I have described, borrowing a term from *Plotinus* we may call *Political* ; it reaching no further than a conformity to an outward Law upon the consideration of an external Reward or Punishment ; which yet I have made part of the Journey in the Valley of *Baca*, because these wayes lead to a nearer approach to the House of God, as facilitating the Soul to a speedier attainment to higher Perfections. For Temperance, and Justice, and chastising the Flesh, and keeping in a method of Sobriety and Abstinence, do of their own nature better dispose the Soul to a more absolute Purification, and quicker sensation of Holy and Divine things, and put her in a capacity of a more clear and certain conviction of the *Reasonableness* of the Commandments of God : So that
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though there were no *External* Law to direct, yet we should be satisfy'd in our own *Minds* and *Reasons*, that such and such *Vertues* are better than their contrary *Vices*, and that we have as we are *Rational* Creatures, an obligation to follow the one, and decline the other.

This is still a further step in the Journey, but the state is but yet *Legal*, if not *Political*. This is rather a *Law of life* and precript (though more intrinsecal than the former) than a *Living law*. For to be in that Dispensation, which I call a *Living law*, it not only to be convinced of the *Reasonableness* of the Precept in our Imagination or Reason, but to have it the genuine and natural ebullition of the Spirit of Life in us; that it be not a Notion in the *Head*, but the very Sentiment of our *Heart*, and as it were *essential* to our Life and Being, that we should not deem our selves alive without it; and as the carnal man will part with all he has to save his Natural life, so we will be willing to part with our Natural life, and all, rather than quit this; This being the only Principle in which we find and feel our selves *to live indeed*. He that has arrived hither is not far from the House of God: For this Life and Spirit is not drawn into the Soul, but with the

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Body of Christ, which is the Holy Temple of God.

Wherefore when we come to that Dispensation, which we call *the Living Law*; or the Law that giveth Life; this is a main progress indeed in our Journey through the Valley of *Baca*; and in this especially is that verif'd, that it is turned *יַמְלֵךְ* into a *springing Well*, which (as I intimated before) is to be understood of the Spirit. This Spirit of Life in us, the Soul being one with it, she will cleanse her self of all dirtiness and uncleanness; like a bubling Spring, into which if a man fling any dirt, it will work it out again: And so will this Spirit of Life work out all filth and falshood out of the Soul, it not enduring any such *heterogeneous* stuff in it.

Here therefore the Vertues become *Cathartical* in an eminent degree. But when Corruption is laid aside and kept at a distance, when Regeneration is compleated, and the new man well knit and compacted together, then is the House or Temple of God built, which these Travellers in *Baca* seek after. And this degree of Vertue you may if you will, in *Plotinus* his Phrase, call *Paradigmatical*, though not in his Sense; who understands thereby a senseless *ἀνάνη* of the Soul, as if she had to do with no Matter

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ter at all, and was to be reduced to a perfect Apathy. But the Body of Christ and the Temple of God, though they be very Pure, Holy and Heavenly, yet they are not perfectly Immaterial. And it is *that* Idea or Example that we are to imitate, and according to which our perfection is ; and therefore when Vertue has arrived to this degree, it may well in this solid Sense be called *Paradigmatical* ; for all things are here according to the Pattern in the Mount.

And we have now brought our Travellers through the Valley of *Baca* to Mount *Sion* ; or rather to that part of that Tract so called, in which the Temple was built, which is Mount *Moriah*, the Mountain of *Myrrhe*, as some would have it signifie ; which implies the dryness and sterility of the Soil, as well as the Notation of *Sion* does, which has its name from aridity or dryness. For this Temperature wherein the lubricous and luxuriant moisture of the Concupiscible, or Desires of the Flesh of what nature soever, and pleasures thereof, are dry'd up and consumed by that more heavenly heat and zealous desire after the House of God : This is the true *Terra Sancta*, the Consecrated Ground in which the Temple of God will at last be erected, and wherein those Travellers through the Val-

ley of *Baca*, will at last to their unspeakable comfort find it, and with it the most solid Happiness the Soul of man is capable of; which is the last particular.

6. *The Entertainment of these Travellers at their Journeys end*: It is no less than a Beatifick Vision; *They shall every one of them appear before God in Sion*: For these are the generation of them that seek him, even them that seek the face of the God of *Jacob*. And here they are said to appear before the God of Gods in Sion, and so to see his face; which is the greatest satisfaction that the Soul of man can either desire or find; according to that in the 17th Psalm, *As for me, I will behold thy face in righteousness; I shall be satisfied, when I awake into thy likeness*: Which men can never do till they are brought into this *Terra Sancta*; the moist fumes and vapours of a foul luscious Blood, and unsanctify'd and unpurify'd Body, will keep them fast in an heavy Sleep, accompanied at the best but with vain and frivolous Dreams, and the false Pleasures and Joyes of this perishing Life, till they enter seriously into this Journey through the Valley of *Baca*, and ascend into the Mountain of *Myrrh*, which will prove to them the Mountain of the Vision of God, which is
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an indubitable Etymology of Mount *Moriah*, in which the Temple and Presence of God was amongst the Jews ; in which God exhibits himself visible to his People. *Blessed are the pure in heart, (which is the true Terra Sancta) for they shall see God. Blessed are they that hunger and thirst after righteousness (whose Soul thirsts after God as a thirsty land, as the Psalmist speaks) for these shall be satisfied.* These are arriv'd to Mount *Sion*, that dry hungry and thirsty Soil, and consequently to the Holy Temple ; And therefore will not fail of being *satisfied with the fatness of Gods house, and of drinking plentifully of the river of pleasures that flows there : For with thee is the fountain of life, and in thy light shall we see light ;* that is to say, we shall see God who is light, by his communicating his Image to us, and making us Deiform.

This will be the Entertainment of these Travellers through *Baba*, when they are come to Mount *Moriah* ; the Mountain of the Vision of God, as the word signifies ; *וַיֵּרָא אֱלֹהִים אֶל אֲדָם בְּהַר שֵׁן* , The God of Gods will appear to them in *Sion* ; The God of Gods, the *Summum Bonum*.

O Lord our God, other Lords besides thee have had dominion over us ; but in this thy Holy Temple we will make mention of thy

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name only. It was our ignorance of thee, and because we had not seen the beauty and comfort of thy Countenance, that we have served other Gods before thee ; that we have sought satisfaction in the power or riches of this World, in the honour or applause of Men, in the lust and pleasures of the Flesh, in needless and fruitless subtilities of Knowledge, or from any self-reflections on our own conceited worth or precellency before others, or whatever else is relish'd by the mere Natural man : It was our ignorance that we were any time servants to these ; or that they were any way the guides of our Life, or the joy of our Hearts. But they are dead, dry'd up and withered, and shall not live ; they are deceased, and shall not rise to lord it again over us. For thou only art Holy, thou only art the Lord ; and thou only oughtest to possess us, who only art able to satisfie us and fill us ; and so to fill us and satisfie us, as that as there is no need, so there is no room left for any worldly or carnal satisfactions ; that nothing unholy or unclean may crowd into this thy Holy Temple, or approach this thy Holy Mountain, wherein thou hast appointed that day of Feasting, that Feast of fat things, that Feast of refined Wines, and

and of fat things full of Marrow, as the Prophet *Esa* speaks.

This is the entertainment of our Travel-
lers through the Valley of *Baca*, when they
are once arrived to the House of God. God
does not only show himself unto them, but
welcome them after their long travel, with
a joyful Feast and all delicious refreshments,
*Behold I stand at the door and knock: If any
man hear my voice and open the door, I will
come in to him, and will sup with him, and
he with me.* (*Rev.* 3. 20.) See how friend-
ly and familiarly they are entertained by
Christ, as if they feasted one another at a
mutual Collation: I will delight my self
by the possession and actuation of the Hu-
mane Nature by my Holy Spirit; and they
shall be delighted and transported by the
comfortable and enravishing influence of my
Divine Nature, when they shall be filled
with all the fulness of God.

Of such infinite consequence is it to at-
tain to that Body which is the proper House
of God, or his Holy Temple; that when
he knocks and calls, we may yield obedi-
ence to that voice in the Psalmist, who pro-
phesies of this Mystery, *Lift up your heads
O ye gates, and be ye lifted up ye everlasting
doors, that the King of Glory may come in;*
that the Lord of Hosts with all his glorious

retinue

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retinue may fill his own House : For he is not there alone (as it appear'd by that voice heard in the Temple of the Jews, *ἐνβασιλεύς ἐν μέσῳ*) but by his residence in us replenisheth us with all Heavenly Graces. *We are strengthened with all might according to the glorious power of this Lord of Hosts, unto all patience and long-suffering with joyfulness ; as the Apostle speaks. And that is most eminently verifi'd to us, which occurs in S. John, Greater is he that is in you, than he that is in the world.*

And as for being rooted in Love (as S. Paul speaks in another place) this glorious Lord of Hosts is also the God of Love : *For God is Love, and he that abideth in Love abideth in God, and God in him, as touching Holy and Divine things. This Heavenly Love has his abode in this Æthereal Tabernacle.*

And as for Truth and Knowledge, as S. John witnesses, where is it to be seen or heard, but in this Lucid Temple of God? While we are out of this condition we know but in part, or rather quite miss the mark, by the giddiness and distortedness of an unpurify'd mind ; we hear and understand but faintly and unsettledly, like Thunder afar off ; but in this Holy Temple, we do as it were distinctly from his own mouth, receive the *Living Oracles of God.* And
briefly

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briefly as for *Truth*, this is that state where-
in all *Figures* and *Shadows* do fly away:
This is that grand *Mystery* reserved more
especially for these last approaching *Ages*,
and witnessed by a great *Voice* out of *Hea-*
ven, *Behold the Tabernacle of God is with*
men. Apoc. 21. 3.

These are some few strictures, or faint
obscure strokes of the admirable and ineffa-
ble Happy Condition of the Travellers
through the Valley of *Baca*, when once
they have arrived to their Journeys end,
and appear before the God of Gods in *Sion*,

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DISCOURSE III.

MAT. vi. 22, 23.

The light of the Body is the Eye : if therefore thine Eye be single, thy whole Body shall be full of light. But if thine Eye be evil, thy whole Body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness !

THE Text seems to be a *Syllogistical* Parable : The Argument is contained in those first words, [*The light of the Body is the Eye :*] From whence is this double Inference, *That if the Eye be single, the whole Body is full of light ; But if the Eye be evil the whole Body is full of darkness ;* with this *Porisma* or Corollary annexed to the latter Inference, *If therefore the light that is in thee be darkness, how great is that darkness !* That is, It is wonderfully and unspeakably great,

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The force of the Argument for the inferring the Conclusions is so conspicuous, that it is altogether needless to say any thing toward the further clearing it. And therefore we will only take notice of the Truths in several, manifestly comprized in the Text.

1. The First whereof is, *That the Eye is the light of the Body.*
2. The Second, *That a Single Eye makes the whole Body full of light.*
3. The Third, *That an Evil Eye makes the whole Body full of darknes.*
4. The Fourth and Last, *That if the Eye it self be dark, the Body is left in most wretched and miserable darknes ;* such as the presence of no Light, no not of the Sun it self, can chase away :

*Non radii solis nec lucida tela Diei
Discutient. —*

These are the external Truths of the letter of the Parable ; But hitherto we do but *lambere vitreum vas, sed pultem non attingimus.* We must know therefore that every part of this Parable is but the *Protasis* of a Similitude, and that all the skill will be to find out the true *Apodosis* in every particular.

lar. And if our Judgment fail us not in the first, we shall not easily mistake in the following parts of the Parable.

Wherein (I mean in the *First*) if we make out this Analogy, *viz.* [*That as the Eye is to the Body, so the Understanding is to the Soul*] it would be neither inept in it self, nor unsupported by very great Authorities. *Aristotle* says expressly, "ὁ ὁρῶν ὁφθαλμὸς ὡς ἐν ψυχῇ." Which may embolden us to make the *Soul* the Homologous term to the *Body* : Which *Galen* does expressly (as *Grotius* cites him) ὁ ὁρῶν ὁφθαλμὸς ὡς σῶμα πρὸς τὴν ψυχὴν ὡς. And to this purpose several other Philosophers speak, and not without truth, though not so precisely accommodate to our purpose. This *Apodosis* would be over-dry and Philosophical, and such as will not reach that Diviner meaning of our Saviour.

This Analogy was obvious enough to the Natural man ; I mean the comparing the *Intellectual* or *Rational faculty of the Soul*, with the *Sight* or *Visive faculty in the Eye of the Body*.

But having regard to our Saviours Discourse in this place, it is plain he intends not so much that which the Philosophers call *νῦς*, for the Homologous term to that of the *Eye*, as what *S. Paul* styles *φρόνημα* ; which
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is not mere notion or perception, but implies with it a favour and relish of what is perceived. Get thee behind me Satan (said Christ to Peter) *ὅτι ὁ γὰρ τὸ τοῦ Θεοῦ*, because thou savourest not the things that be of God. And the Apostle expressly mentions *τὸ ὁσμῶνα τῶν ἀρετῶν*, and *τὸ ὁσμῶνα τοῦ ὁριζήματος*.

In brief therefore, respecting the scope of our Saviour (as we shall see more clearly anon) the Analogy must run thus.

1. What the Eye is for enlightning the Body, that is this *ὁσμῶνα*, this relish, favour, sense or sapience (in this peculiar sense) for the illuminating the Soul; that is, this being so or so minded or affected. And this is the first Analogy hinted in this Parable.

2. The 2d is, That as the Single Eye enlightens thoroughly the Body, so Single-mindedness does thoroughly illuminate the Soul. And this is that great and important *Arcanum* of Life that this Parable affords us; That that *ἀπλότης καὶ εὐσυνείνητος ὁὖ* (which the Apostle speaks of, 2 Cor. 1. 12.) that godly simplicity and sincerity, is the Eye of the Soul, not only for its loveliness, but for its light which it so plentifully imparts unto her.

That this Godly Simplicity and Sincerity, that is devoid of all Self-interest, of all Self-reflection,

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reflection, or Self-gloriation, but pursues what is simply good, merely for the good's sake, is that which answers to the *Single Eye* in the Parable, is plain from the preceding and subsequent Context; where our Saviour gives Monitions against Hypocrisie, that when we fast, we should not be as *the Hypocrites*, of a sad countenance, disfiguring their faces, that they may appear unto men to fast; and that we should lay up our treasure in Heaven, not in Earth; that our Heart or Affection may not be distracted nor divided; *for where your treasure is there will your heart be also*; and likewise immediately after my Text, he says, *No man can serve two Masters.*

It is therefore that *Oneness of purpose and affection*, that seems here to be aimed at, as in several other Parables of our Saviour. *He that layes his hand to the plough, and looks back, is not fit for the Kingdom of God*: Which implies that there should be *ἑνότης ὁμοθυμίας*, and that our mind should be taken up with one thing only. *Martha* is troubled with *many things*; but *Mary* has chosen the better part, which shall not be taken from her. The Kingdom of Heaven is like *a treasure hid in the field*, for which a man selleth *all that he hath*, that he may purchase it; or like that *Pearl of great price*, for which a Merchant

Merchant parts with all that he hath, that he may buy it.

To be at one therefore, or to have the lively favour or relish of some one most excellent, divine and indispensable Principle, seems to be that which is figured out by *an eye*, by this *Single Eye* in my Text. Which I conceive is this; Not to seek a mans self in any thing, but simply and entirely to follow the will and pleasure of God, or that which is simply good; not pleasing and grateful to our Animal relishes, or corresponding with our personal interest and concerns; but that which comports with the Interest of the Kingdom of God, and the real good of Mankind. To be thus affected, is to have this *Single Eye*, that is, this *pure and clear Eye* (for so the word will also signify) devoid of all self-tincture or self-colouring; and therefore capable of receiving the pure Light as it is, and every Object in that Hue and Circumstances that they are.

The being quit from our selves and all Selfishness, and having our Desires sincerely bent to what is simply the Best in every thing, this is here that *Single Eye* of the Soul which our Saviour Enigmatically indigitates by that of the Body, but is not *the Light it self*, as the Eye of the Body is not

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the Natural light; but they both be that which receives the Light, the one the Divine, the other the Natural.

Nor yet is either this Natural or Spiritual Eye to be said to be altogether devoid of light: But as *Plato* conceiv'd, there was an innate light in the Eye, and that by the conjunction of this with the external light (which Union in *Plutarch* is termed *synaesthesia*) Vision was performed: So we may not deny, but that in some sense this *vision* we have described to be thus simply and sincerely affected (as we have endeavoured to set forth, as well as we can in words; for what words can communicate the Sense of Life, unless to them that have it?) that this sincere affection is the Inward Light of the Soul, her diaphanous capacity of admitting Divine Truths, whether suggested from without, or from the Spirit of God within; in virtue of the happy meeting together of which inwardly pure disposition of the Soul with those outward suggestions, she is assured of the reality of the Divine and Spiritual Objects of the Understanding, what is to be believed and what to be done, as well as the Eye is assured of the truth of outward Natural Objects, by the corradiation of its innate light with the external Rayes of the Sun. What the Spirits are in the

repleat, tell-better, tell-will, tell-gloration

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Objects; to the Carnal relish, or Carnal-mindedness, whereby we do so affectionately favour our personal concerns, our Animal pleasure and interest; this self-love, self-respect, self-desire, self-will, self-gloriation, self-prelation; or whatever touch or smack there is of selfishness, be it brutish or diabolical, pride or lust, the inordinate desire of enjoying the pleasures of the Body, or the desire of appearing some-body in the World, and the impatience and abhorrence of being thrust below every body, and to be in a worse condition than all other mortals, (though our ever-blessed Saviour submitted himself to that state :) this *carnal relish*, I say, (which with the Apostle we will call *τὸ σὰρκα καὶ αἰσθεῖς*, as we did the *single Eye* *τὸ ὁπώρα καὶ πρὸς τὰ ὀφθαλμοὺς*;) this Carnal-mindedness will in such sort leave the Soul to blindness and error in things Spiritual to be believed and practised, as *the Evil Eye* does the Body in things Natural. Which is the Third Analogy.

4. And the Fourth and last is this, That as that Darkness which is the darkness of the Eye, is in reference to the Body, the most calamitous and deplorable darkness that is: So the ignorance and insensibleness of the relish of the Spirit, is the most hideous

ous and miserable ignorance that can befall the Soul; or (which is all one) to have no other light or sight but the *ophthalmus & corpus*, is the most hideous and miserable darkness that can possess the Mind. If Carnal-mindedness become *in oculis & in corpore*, the Eye of the Soul (for so the word *oculus* will signify,) *in oculis & in corpore*; What a dismal darkness will there be then? For the blind then leading the blind, both will fall into the Infernal Pit.

THE meaning of the Text I conceive is now abundantly plain; and that the scope and end of our Saviours uttering this Parable to his Disciples was to stir them up to a constant and earnest endeavour of utterly disentangling themselves from all the attractions of the relish of the Flesh, or Spirit of the World; and of joyning themselves entirely and cordially with, and of dwelling wholly in the relish, sense and life of the Spirit of God, or of that Divine Spirit, whose suggestions are no dictates of self-love or partial interest, but the substantial concerns of the Kingdom of God, and the good of the whole World; For which he who has this Divine relish, will not stick to lay down his Life, if need require, accord-

F 3 *in oculis & in corpore*

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ing to that endearing Example of our ever-blessed and adored Saviour.

Let it be therefore my task at this time to exhort you earnestly to endeavour after this great and indispensable attainment of this *Single Eye*, this *single vision*, or *Wisdom of the Spirit*, which this Parable of our Saviour points to, and is indeed the proper Spirit of Christ, concerning which S. Paul expressly declares, *He that hath not the Spirit of Christ, is none of his*. Which ought to be a rousing Argument to awaken us into a due sense of so great a want. For unless we regain this *Single Eye*, we shall never see the right way to Heaven. There is therefore now no condemnation to them that are in Christ Jesus; namely to such as walk not after the flesh, but after the Spirit: For the law of the Spirit of life in Christ Jesus, hath freed me from the law of sin and of death. For the relish of the flesh, or carnal-mindedness, is death: But the relish of the Spirit, or spiritual-mindedness, is life and peace. But the carnal mind is enmity against God, because it cannot submit itself to the law of God, but is in perpetual opposition against it, ever suggesting what is contrary to it. Wherefore we must wholly withdraw our selves out of that Principle, as we hope to attain to the glorious liberty of the Sons of God.

And

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And assuredly whosoever has that Law of the Spirit of life in Christ Jesus, it will free him and rid him from the power of all the urgings, suggestions or subtil insinuations of that Law of the sinful flesh, of self-love and self-interest. Though he may feel these self-favouring suggestions, and the more clearly discern them to be such by the perspicuity of the *Single Eye*, the Spirit of Christ; yet he is so freed from their power, that he will never act according to them, but constantly act according to the relish and suggestion of that pure Principle of the Spirit, which has not the least tincture of self-love or carnal interest. And there is a necessity of perfectly clearing up at last into this *Single-mindedness*, by reason of the war and enmity betwixt the Carnal Principle, and this of the Spirit; for without this there is no peace, nor joy, nor enjoyment in this Life, nor in that which is to come.

The Law of the sinful life of the flesh therefore is utterly to be abrogated, null'd and annihilated; and we are to judge and act in all things according to the discernments of that *Single Eye*, or pure Principle of the Spirit of Christ.

But I will rather confine the Arguments of my Exhortation to the Text, and content my self with what it will afford (name-

ly, the four Analogies I have produced and explained) and so conclude.

1. *The light of the Body is the Eye.* What therefore the Eye is to the Body, that is some vital and sensible *leading Principle* in the Soul to the Soul. Is it not therefore of infinite consequence what this *leading Principle* is, when it is of as much consequence to the Soul as the Eye is to the Body, and the Soul of incomparably more worth than the Body? What man would have the Eye of a Batt, of an Owl, or of a Mole, for the guidance of his Body; unless he were to have his abode under the Earth with the Mole, or to venture abroad only in the Night with the Batt and Owl? Every Animal is to have an Eye congenerous to its own Nature: And therefore that Divine Animal which we call Man (I mean the inward man, the Soul) is to have an Eye congenerous to hers; she is to have this *Single Spiritual Eye*, unless she will converse only with Brutes, or Devils in their Kingdom of Darkness.

2. Again, *The Single Eye makes the whole Body full of light;* that is, it is a fit and faithful guide to it which way soever it goes: And that is *the law of the Spirit of Life*

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Life in Christ Jesus to the Soul : Which assuredly is the Law of Divine love, which is not the love of a mans self, or any particular or partial Interest, but the hearty love of God, and a mans Neighbour ; that is, of all mankind ; when with a single heart he wishes them, and is ready to do them all the good they are capable of, and himself in a capacity to administer to them.

This is that pure and lovely Eye of the Soul indeed, which fills her full of Celestial light, and enrolls her in the Book of Life and of the Children of Light.

This is that *Unction from the Holy one*, even from the Father of Lights, whereby we know all things appertaining to Life and Godliness, and that *Jesus* (that stupendious Pattern of this Divine Love) is the Lord and Christ : And that that man of sin, that exalts himself above all that is called God, and supports his Power, Pride and Pomp, with gross Imposture and barbarous Bloodshed, is that notorious *Antichrist* ; he that has this *Single Eye* easily discerns this, and can hardly forbear to suspect, that they that do not see it, are blind through the Spirit of the World, or else drunk with the steames of that *Cup of abominations*, and see double.

This

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This Simple and Unself-interested Spirit of Love, is that *Anointing* of which *S. John* saith, that *if it abide in us, we need not that any man teach us, but the same Anointing will teach us of all things, and is truth, and is no lie.* It is very Truth, substantial and essential, without any shadow of vanity or imposture in it; and such as will seal our hearts with an eternal adhesion to our ever-blessed Saviour, as being the communication of his own Spirit to us; and be evermore a safe guide to us in our passage thorough this present life. *He that loveth his brother, abideth in the light, and there is no occasion of stumbling in him.*

Wherefore as we tender our safe conduct through the wilderness of this World, through all the dangers and perils of so difficult a journey, we must earnestly endeavour the recovering of this *Single-mindedness*; this amiable Eye of the pure love of the Truth; and sincere purpose of doing what is absolutely best, and of cleaving to what is absolutely best in all things, without any self-relish or self-respect whatsoever.

A thing so lovely and desirable, that even the better sort of Heathen seem vehemently to have breathed after it. *ὦ φίλῃ ψυχῇ μου καὶ ἀπλῇ; O my dear Soul, when wilt*

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wilt thou become One, and naked and simple! It is the Exhortation of that excellent Emperour *Marcus Antoninus* to his own Soul; as that brief monition also, *Ἀπλῶς γενήθη*, *Simplify thy self*, reduce thy self to perfect Sincerity and Single-mindedness. These strains I confess are so near the Spirit and *Genius* of Christianity it self, that I half suspect the Philosopher of playing the Plagiary, and that he adorned himself at a distance with the Practical Philosophy of that Religion, the truth of whose Mysteries, either the shortness of his Reason made him dissent from, or the Reason of State hinder'd him from making profession of. But it may be a just reproach to the generality of Christians, who though they publickly profess the Faith of Christ, yet let the Life fall to the ground. But I proceed.

3. Thirdly, *But if thine Eye be evil, thy whole Body will be full of Darknes;*] that is, If thou be carnally-minded, and have not that *Spiritual Eye*, above described; thy Soul will be wholly left in the dark, or closely furrounded with a *Cimmerian* mist, or *Egyptian* fog; thou wilt have no prospect, nor be able to see thy way at all, thou wilt be so closely besieged by the powers of darkness. *The natural man receiveth not the things*

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things of the Spirit of God, for they are foolishness unto him ; neither can he know them, because they are spiritually discerned ; that is, *οὐ φησὶν ὁ νοῦς*, by that spiritual relish above-mentioned. But he that is spiritual discerneth all things, yet he himself is discerned of no man : He has a full prospect of light, a large Horizon lies open to his view ; so that where-ever he turns himself, his way is plain before him. But he that has not that holy, divine and unself-interested Spirit of Love, that Single Eye of the Soul ; he walks in the dark, and knows not whither he goes, because the darkness hath blinded his Eyes, (1 Joh. 2. 11.) But in that the Apostle S. Paul saith, [*Yet he himself is discerned of no man,*] that is to be understood, that no carnally-minded man can discern him ; according to what S. John writes in his Gospel, *And the light shined in darkness, and the darkness comprehended it not.* For that Maxime of the Ancientest Philosophers, is most assuredly true here, *τὸ ἴδιον τὸ ἴδιον χερσὶν αὐτῶν*. There must be a corresponding Principle within, to be able to discern what occurs to us from without. *As face answers to face, so the heart of man to man.*

And hence it is, I mean from this darkness, that the wicked give such rude justles against

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against the truly-good, namely, because they cannot *discern* them. For if they could duely *discern* them, it were impossible that they should hate them; as being Friends to every mans person; and out of mere care and compassion to them, being only Enemies to their Vices.

Needle's broils and quarrels, mistake upon mistake, mischief after mischief; this is the necessary condition of him that by reason of the *Evil Eye* of the Soul, cannot see his way distinctly, but is ever and anon caught in unexpected Angiports and tedious Labyrinths, out of which he can find no *exitus*, but is forc'd to go backwards and forwards, and to make Indentures in his gate, like a sot and drunkard. *Ἀνὴρ διπλοῦς, a double-minded man is unstable in all his ways.* By reason of his want of that *Single Eye*, he has not yet discovered that one, simple, and indispensable object that his heart is eternally to cleave to: And therefore his Eye being tainted and infected with the impurities of the Animal life, as the inward Complexion of his Body changes, or the Circumstances of external affairs alter, he adhering to nothing upon sincere grounds, may be now a Reveller, anon a superstitious Bigot; now a Sceptick, anon an inept and unskilful Dogmatist; make profession
of

of one Religion to day, of another to morrow, and next day of neither; and at last (if it prove plausible or fashionable) of none at all. Such wild contrary fallies is he subject to, that is under the guidance of the *Double Eye*. But that which is Single and One, can never run contrary to it self, but will ever act uniformly, and correspondently to one End, the Express whereof is the known will of God, and what is simply and absolutely the best.

It is that only *Law of the Spirit of life in Christ Jesus* according to which we must act, if we would walk as Children of the Light: If we mingle any thing of the self-relish or Carnal Interest, this will supplant our goings, and we shall most certainly stumble in the dark; and if the concerns in our Interest grow high, we shall reel and stagger like a drunken man, and be at our wits end. Be things at other times never so plain, yet all must be now obscure and uncertain; we abhorring, from all evidence that is evidently against our own worldly advantage, to acknowledge and profess it.

Faithfulness and Uprightness towards God, towards our Prince, our Countrey, our Friend, it cannot be deny'd (will some say) but they are things very commendable; and that this Justice is to be performed
to

to them, so far as it will consist with our private Interest and Security ; And Profession of Truth (such especially as is of great concern to the Church of Christ) and so Exemplarity of Life, are things in themselves worthy and laudable, and (*ceteris paribus*) to be embraced before their contrivals. But if Truth and Vertue once become ridiculous, and the object of reproach and obloquy ; or the indispensable Duties to God, our Prince, our Countrey, or Friend, hazardous to our fortunes, liberty or life ; then the *Evil or Carnal Eye* does very gravely suggest, that the great point of Wisdom and Prudence is to shift for one, and save a mans own silly inconsiderable self, whatever suffers through so base a perfidiousness. No better possibly can come of this mixt and mongrel principle of *Double-mindedness*. This is that ugly and hateful mode of *plowing with an Oxe and an Ass*, or of wearing a *Linsy-woolsey coat* ; not more expressly forbidden by the letter of *Moses*, than severely prohibited by that *Law of the Spirit of life* which is through Christ ; who has plainly declared in his Gospel, that *he that loves Father or Mother, Son or Daughter, more than him, is not worthy of him* : And that *he that loveth his life shall lose it, but he that hateth his life in this world, shall keep it unto life*

life eternal. Which Law of Christ notwithstanding (let the Carnal mind judge of it as it will) is not so rigorous, but that some of the Heathen Philosophers have utter'd what is not much removed from it: *Aristotle* himself affirming, that some things are so vile and wicked, that a man ought rather *τὴν δεινότητα τοῦ θανάτου ἐμμελεῖν*, to undergoe death it self, with the most grievous circumstances thereof, than submit to the doing of them. And is there any thing more base and vile, than for a man knowingly and wittingly, for the fear or favour of men, to sin against his Maker and gracious Redeemer? Which if he can do in any case, how can he be secure but that he will do it in all cases, where his Carnal Interest is highly concerned; and that he may not at last be brought off even to worship the Devil himself? For they whose guidance is by this *Evil Eye*, this mixt Principle, that worship God *conditionally*, (if it be safe, if it be profitable, if it be plausible,) when these conditions fail, they are naturally left in the lurch, and may easily apostatize to the grossest practises imaginable. He that lives in this Principle, it is impossible but that he must walk in dark and slippery places, and can have no fast hold at all on Truth and Righteousness.

And

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And therefore a man is never to rest till his Soul clear up into such a Simple principle of life, that he is conscious to himself; that neither security of his Person, nor Fortunes, nor the good opinion or applause of men, nor any sinister respects or conditions whatsoever, move him to do what he does; but the plain and hearty love of the Truth, and the sense of his indispensable duty to his gracious Maker and Redeemer, according to which he will act, and for which he will suffer, though he have no witness of either but God and his own Conscience: This is to be a true Single-eyed *Israelite indeed, in whom there is no guile*: But whatever is on this side of it, is besmeared and smutted with rottenness and Hypocrisie.

4. Fourthly and Lastly, *If therefore the light that is in thee be darkness, τί σκότος μέν, how great is that darkness!*] Indeed it will puzzle a man to say how great it is: It is even infinite for space, and so it will be for time, if we be not timely cured of this blindness.

A man whose Eye is pure and entire, in a dark Dungeon indeed he sees nothing, and in a Winter-night cannot so much as discern his own hand; but bring a Candle into the Dungeon, or let but Day-light return, he

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discerns

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discerns all Objects very well; for the *light* in him is not darkness; that is, he is not blind. But travel with a blind man from Sun to Sun, nay from one *Vortex* to another, so that every Star may be as a Sun to him, yet in this infinite and endless Journey, he is still in the dark and discerns nothing: Even so it is with him that has the *Evil Eye* in the Mystical Sense, he that is Spiritually blind, that instead of the *sermones* *de ordinatōe*, is under the guidance of the *sermones* *caecis*, of the Carnal mind, he is every where in the dark, there is nothing sincere in all his actions, he can do no Duty as he ought, neither to God nor Man; but not sensible of any more enlarged Principle or Prospect, hugs himself every where, and seeks nothing ultimately, but the satisfaction of his own Carnal Will and Pleasure. Carry him from one Object to another, from one Duty to another, he is so blind, that he will not fail of doing all things fordidly and basely in every place. He may indeed endeavour to flatter God Almighty, and crouch to him; but he cannot sincerely worship him. He may fear his Prince; but not affectionately honour him, and heartily wish him well, as the *Vicerent* of God. He may be tickled with popularity; and yet set as little by the common good and welfare

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welfare of the people, as he does by his meanest Cattle, that he will not stick to kill and fien, or sell away, for his own advantage. And lastly, he may care for his Friend and Neighbour; but it will be ever with an eye to Himself, that he may lay the seeds of some Worldly advantage. But if the service of these stand in any considerable competition with his own Interest, he cannot fail, (having no better Principle) but to betray both his God, his Religion, his Prince, his Country, and his Friend, to serve himself: These are his acts of darkness, his abode in which will make him so blind, that in the conclusion he will betray himself also to that everlasting darkness, wherein is weeping, and wailing, and gnashing of teeth for evermore. *For to be carnally-minded is death, but to be spiritually-minded is life and peace.*

These short Intimations from our Saviours Parable, methinks should be sufficient to well-disposed minds, to quicken their speed towards this great and necessary attainment of that *Single Eye* of the Spirit, that we may live according to that one simple Principle of *the Law of the Spirit of life in Christ Jesus*; casting out the spirit of the World, that there may be no cross vibrations or Paralytical motions in our Soul; but

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that our whole man may be thoroughly actuated by the Spirit of God, we being born to this Divine State, even to be members of God and Christ: to whom till we be united, we are in an unnatural diluxation from our Body, and being devoid of this Spirit, (though we cannot but depend of him) yet we hang off from him as dead or Paralytical members, of which the Spirit of Life has left its due hold; which must be to every discerning Eye a sad and calamitous Spectacle. God of his infinite Mercy amend it in us all.

DIS-

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assists God on his Glorious Throne in Heaven ; by Spider-web fetters spun and twisted out of the corrupt apprehensions of Earthly-minded men. Those did not the Lord choose, neither gave he the way of Knowledge unto them : But they were destroy'd because they had no Wisdom, and perished through their own foolishness. Who hath gone up to Heaven and taken her, and brought her down from the clouds ? Who hath gone over the Sea and found her, and will bring her for pure Gold ? No man knoweth her way, nor thinketh on her path.

What then ? Is it impossible to attain unto her ? No. Her delight is with the sons of men, as Solomon witnesseth of her. And S. James bids us pray for her ; If any man want Wisdom, let him ask it of God. So that when the Prophet Baruch saith, No man knoweth her way, nor thinketh on her path ; is as much as if he should say, No man by the Natural Spirit of a man, can reach so far. But S. Peter saith, that we have precious promises of being made partakers of the Divine Nature. And our Blessed Saviour argueth thus in the 11th of S. Luke, If so be that men being evil, know how to give good gifts to their children : How much more shall your Heavenly Father give the Holy Spirit to them that ask him ?

But

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But what? Shall therefore every one that
saith Lord, Lord, or that can repeat their
Pater noster, receive the Holy Spirit of Wis-
dom? No, in no wise: Only they that do
the will of my Father which is in Heaven;
saith our Saviour. If I incline so wickedness
in my heart (saith the Psalmist) the Lord will
not hear my prayer. And indeed the old,
blind Poet, could see so far into Divinity;

He that obeys God, God hears him.

So that we see that the foundation or beginning of this great work of *Wisdom*, is that which the present Text points at, *viz.* *The fear of God.*

The fear of the Lord is the beginning of wisdom.] The words are plain and without ambiguity : In the *English* especially. The *Hebrew* *אֱתֵרַת חָכְמָה* is not of so a determinate sense, but that it may signify the principal, the first, best, or chiefest of Wisdom, as well as the beginning of Wisdom : But the latter I take to be the better, if not the only sense ; For Fear hath torment (saith the Apostle) but perfect love casteth out fear : Wherefore this Fear is not the choicest

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choicest or chiefest of true Wisdom.

But if we compare this place with its parallel, we shall yet more plainly see, that חילת חכמה signifies merely a beginning or entrance. *Pro. 9.* חילת חכמה. The entrance, or first impenetration, into Wisdom, is the fear of God. For the word comes from חלל signifying to boar or pierce. So that it is evident, that the English Translation is the only sense of this place of Scripture. In the handling whereof I will endeavour these two things.

1. To shew somewhat more largely, out of other places of Scripture, the truth of this present Text, [That the Fear of the Lord is the beginning of Wisdom.]

2. Why there is no other entrance than this, into true Wisdom.

THE former is manifest out of many places of Scripture.

(1.) Ecclesiastic. 4. 17. For first she will walk with him by crooked wayes, and bring him unto fear and dread, and torment him with her discipline; until she have tryed his soul, and have proved him by her judgments. Then will she return the straight way unto him, and comfort him, and shew him her secrets, and heap upon him her treasures of Knowledge.

(2.) Also

(2.) Also *Esaï. 66.* at the beginning of the Chapter. Thus saith the Lord : The heaven is my throne, and the earth is my footstool : Where is that house that you will build unto me ? And where is that place of my rest ? Presently after he subjoineth, To him will I look ; even to him that is of a poor and contrite spirit, and trembleth at my words. He therefore that fears the Lord shall become the Temple of God. And it should seem no strange thing to us ; being the Apostle makes mention of the same, more than once or twice : Know you not that your bodies are the Temples of the Holy Ghost ; in the first Epistle to the Corinthians : And in the same Epistle ; Know you not that you are the Temple of God, and that the Spirit of God dwelleth in you ?

Now what Benefit accrues to us by being the Temple of God, we may gather by the nature and use of these Material Temples, these Temples made with hands. In these we know, amongst the Heathen, were the Initiations into the Mysteries of whatsoever Deity the place was Consecrate to. But we need not straggle : We see the use of outward Temples dayly here among ourselves. They are for Prayers, Hymns, and for Instruction out of the Word of God ; the literal Word of God in a gross material

rial Temple: Therefore in analogy; (in the
 Temple of our Souls and Spirits, shall the
 essential word, the *λογος* *ὁ αἰώνιος*, the Eternal
 Word of God, or God himself, teach and
 instruct us. And *who teacheth like him?*
 as is said in *Job*. There was so great
 Vertue in the very presence of the Person
 of *Socrates* (as you may see in *Plato*) that
 his Scholars profited very much, merely by
 being in the same Room with him, though
 he spake not unto them: How much more
 shall they profit, with whom the Spirit of
 Christ abideth, as in his own proper House
 and Temple? With what joy and admira-
 tion shall they be taken; when in the Sy-
 nagogue of their Hearts he shall stand up
 and read; as in that Synagogue at *Naza-
 reth*: *He hath sent me that I should heal the
 broken-hearted; that I should preach delive-
 rance to the captives, and recovering of sight
 to the blind.* When he shall begin to say,
This day is this scripture fulfilled in your ears;
 Then shall all the powers and faculties of a
 mans Soul bear him witness; and wonder at
 the gracious words that proceed out of his
 mouth. Such a Teacher shall all such have
 that truly fear God. *Job 23. 12* *beatus*
 (3.) Again, That Wisdom is ushered in
 by terror, fear and horror, seems to be the
 subject of the 29th Psalm. *The voice of the
 Lord*

DISCOURSE. 2 IV. 91

Lord is upon the waters; the God of glory maketh it to thunder; the Lord is upon the great waters. Now that Waters are an Emblem of the moveable and tumultuous flowings of the Earthly Nature, that Learned Jew doth teach us; when as he calls the Waters of Edom, *in quibus ducunt egyptum*, and the Waters towards which the King of Egypt made *the first administration of tribute a thousand years*. And the Platonists make but a sliding passing dream of corporeal and sensible things; saying of them, that they do *eddy, whirl, and roll in fluxion*. That they slide continually from the true essence by perpetual flowings. So the Soul being united *cum rebus fluxis & caducis*, dissolved as it were, and incorporates after a manner into their Watery nature, and lost amongst it; The mighty energy of the All-powerful Voice of God, or Word of God, doth operate upon these Waters, for the producing of Light in them, as in the first Creation. And according to this Analogy speaks the Apostle, 2 Cor. 4. For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God, in the face of Jesus Christ.

But to proceed further in the Psalm. The voice of the Lord breaketh the cedars; yea, the Lord breaketh the cedars of Lebanon. The
voice

voice of the Lord maketh the wilderness to tremble; the Lord maketh the wilderness of Kadesh to tremble. The voice of the Lord maketh the hinds to bring forth young, and unbareth the thick bushes. *And every plant that my Heavenly Father hath not planted (saith our Saviour) shall be rooted out.* And indeed this was the end of his coming, utterly to eradicate what so is evil. And till he have his work in mans heart, there be not a few ill Plants, rather a Wilderness, a Wood thick set with Trees, not penetrable by any Star, nothing capable of the light of Heaven. But by this awful Voice of God, the Hinds, those fearful and timorous Creatures, they bring forth; the thick and shadowing Bushes are unbared. And what follows? In his Temple doth every man speak of his glory. Now what is that Glory of God; but the *divine splendour*, the glorious irradiation of the Father of Lights, the Wisdom of God and the Power of God. And the Hinds, that is, those that fear and tremble, who they are, and what they bring forth, and how presently the thick Bushes are unbared, so that they that were in darkness see a marvellous light, I leave to any man to judge, that is not as afraid of a Spiritual sense as of a Night-spirit.

But

DISCOURSE IV. 93

But if they will in this Psalm (so full of life and vigour) have all Body and no Soul: How shall we expound the next Verse, *The Lord sitteth upon the water-floods, and shall sit King for ever.* What will you turn the God of Heaven and Earth to some *Triton* or *Water-Nymph*? Or the great Pastour of *Israel*, who feeds the Souls of his people like a Flock, will you have him, *Proteus*-like, to feed Sea-monsters? It is true, that all things, according to their several degrees, have their dependance and expectancy from God: Yet so narrow and straitened sense as the bare letter, sutes not here (I think) with the Majesty and Divinity of the Spirit of *David*, or rather the Spirit of God in *David*.

The Summe is this: Fear and Honour goes before, and the Light of God follows after.

(4.) I will only add this Fourth Proof, or Illustration more, and so go on. *1 Kings 19. And the Lord said unto Elias, Go forth, and stand upon the mount before the Lord. And behold, the Lord passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before the Lord; but the Lord was not in the wind; and after the wind came an earthquake, but the Lord was not in the earthquake; and after the earthquake fire,*
but

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but the Lord was not in the fire; and after the fire a still small voice, the voice of him that spake, as never man spake.

But I would not have any mistaken, as if the Fear of God, which is said to be the Beginning of Wisdom, were but an hours amazement; or at most, but a wonder of nine dayes. *Tam de repente.* Which Error will easily be wiped out of their phantasie, if they observe but the description of the Fear of God in Holy Scripture. The Fear of the Lord is to hate evil; as pride and arrogancy, and the evil way. Now that which a man truly hates, he will do the utmost of his endeavour to destroy, or else to sever himself from it, and decline it. So the Prophet David, in Psal. 34. where he professeth the teaching of the Fear of the Lord: *Eschew evil and do good,* saith he. So that a lazy, inert, sluggish hatred is not sufficient. See how that Victorious King uses his enemies, in Psal. 18. *I have pursued mine enemies, and taken them, and have not returned again till I had consumed them. I have wounded them that they are not able to rise; they are fallen under my feet. I did beat them small as the dust before the wind: I did tread them flat as the clay in the streets.* Now a mans enemies are they of his own Household, Corruption residing in a mans
own

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own breast; which he will never leave fighting against, till he have the victory, if he truly hate them; which he will truly hate, if he unfeignedly fear God. So that the Fear of God is the victory over Corruption: Which victory over Corruption maketh us capable of the *Divine Nature*, (as *S. Peter* speaks) which *Divine Nature* is nothing else but Christ, the Wisdom of God.

Wherefore whosoever would attain unto Wisdom, the way is laid open, the Old way, known to those Antients of Renown. *Trismegist* long since could point it out: *Εὐρίστης ὁ τίμων, ὁ γὰρ δόξων ἀρετῆς φιλοσοφεῖ. Be Godly my Son, for he that is Godly philosophizeth in the highest degree, or most efficacious manner.* Which Sentence of *Trismegist* puts me in mind of the *Septuagints* Paraphrastical variation of the Text: For beside *ἀρετῆς* *φιλοσοφῶν*, they add, *δόξων* *εἰς* *Θεὸν* *ἀρετῆς* *αἰδήσεως*. In which variation, that which is most remarkable, is the substitution of *αἰδήσεως* for *ἀρετῆς*, Sense for Wisdom.

No man I believe is so devoid of Reason, as to think the Prerogative of the Godly to be, to have a more exquisite sense than others. Though too too many gape after as a reward of obedience, that which proves too oft the fewel of Sensuality, sensible things.

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things. What's then meant by *Sense*? two

There is a swimmering superficial Knowledge; a light phantastical impression, or abortive imagination, engendered of aery words, which many times neither the hearer nor speaker rightly understand; false phantasms elicited out of misunderstood writings; notional conjectures; vain and temerarious efformations of that which we have not yet attained to; so unlike the thing we would have it, that if we did not do, as the old bungling Painters did in their unskillfully scralled pieces, write on it [*Knowledge*], it would be hard to find what to call it. But this false-nam'd Knowledge the Fear of God doth not begin, but consume: As clear Light makes all those shadows and resemblances to vanish, that by the Opticks skill had been convey'd into a dark close room. But *the Fear of God is the beginning of Sense*. Which is to be understood according to that in S. Johns Epistle, *That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the word of life; this declare we unto you.* This is true Science, quieting and settling the moveable mind. This is the right *επιστημη*, even according to *Aristotles* Etymon; which begets *σπουδη* & *ηρεσιν* & *δυναμις*, a rest and steddy standing

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standing in the Soul ; and therefore is not to be found in *Cains* Progeny, nor to be light upon in all the Land of *Nod*.

AND thus much of the first part of my Discourse, [*That the Fear of God is the Beginning of Wisdom*]. I will now enter upon the Reasons, *Why this is the only way that God hath pointed out for the attaining to Wisdom.*

1. One Reason may be *the Falseness of mans Spirit*. The Heart is deceitful above all things : So that God will not trust it with such inestimable treasures of durable Wisdom, before a fearful tryal hath been upon it. *Deut. 8. Thou shalt remember the way which the Lord thy God led thee in the wilderness, that he might afflict thee and humble thee, that he might try thee, ἵνα διαγνώσῃ τὴν καρδίαν σου, that the most secret penetrates of thy Heart might be laid open, to discern whether thou wouldst keep the Commandments, or no.*

Now if the Heart of a man be not right toward God, nor endued with requisite previous dispositions, if this great gift of God were confer'd upon them ; they would either Swine-like prefer dirt and mire before this precious Pearl, and so quench the good

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Grace

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Grace of God by Beastly Sensuality (which God will not suffer; he having taught Nature not prodigally to cast away any thing of hers that is good, whose best things are not comparable to the meanest of the gifts of the Holy Spirit of God): Or else, if they did affect and could retain this exceeding great Grace, they would notwithstanding wax excessively proud.

Gellius in his *Noctes Atticæ*, tells us of a Grammarian disputing of *Genders* and *Cases* of Nouns, *tam arduis superciliis*, with his Eye-brows so highly display'd, and with so grave a composure of Voice and Countenance, as though he had been interpreting some dark weighty Prophecie out of the *Sibylline* Oracles. Now if the taking in of such superficial Learning as this, doth so swell and puff up vain man, surely more solid Knowledge would burst him. If we be naturally given to conceit highly of our selves, *Miza qevnious ôhi dwela mupã* (as the Philosopher speaks) so greatly to overvalue our selves for some small petty Notions, how could we bear such a qualification of mind, as, that no sooner any obscurity or difficulty could appear in our Souls, but the brightness of our Understanding would consume it, as those thinner kind of Clouds vanish before the face of the Sun?

A third

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A third Inconvenience may be added to these. There being no means so pregnant for the obtaining any end, as a clear, subtil, quick Understanding; a wicked man which makes Himself his End in all his actions, besides this abuse he would make of Wisdom, (*viz.* that he might strut, and take upon him with more confidence, and be pointed at with an *Hic est ille Demosthenes*) he might further abuse it for the obtaining of more mischievous and Divelish ends. But be we assured, that that Spirit that doth assert men into the glorious liberty of the Sons of God, will not brook so unreasonable a bondage it self, as to become vassal to the will of corrupt man: So we see it strong enough from these inconveniences, that the all-disposing power, will not bestow this precious endowment upon unprepared persons.

2. But here is another Argument that seems to strike deeper, which is *Impossibility*, 1 Cor. 2. 14. *The natural man perceiveth not the things of the Spirit of God: For they are foolishness unto him: Neither can he know them, because they are Spiritually discerned.* Οὐ γὰρ ἂν πώποτε εἶδεν ὁφθαλμοῖς ἦλθεν, ἡλικουδὶς καὶ γωνυμίδης, (saith the Platonist in the VI Book of his I. Ennead) *The Eye*

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sees

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sees not the Sun, unless it bear the image of the Sun in it ; nor could it receive that impression were it covered with dirt and filth. So that it is plain, that the necessary foundation of true Wisdom is unfeigned Righteousness and Purity.

The *Lights of Heaven* were made on the fourth day. Now it is observable, (saith that Learned Jew) "Ὁν πρῶτον ἀριθμὸν ὁ τέταρτος, ὡς ἰσχυρὸς ἵσθαι ἵσθαι, μέτρον δικαιοσύνης καὶ ἰσότητος. That the quaternary number is the first quadrate, pariter par or equally equal, the measure of Justice and Equity. And the Heavenly Light surely is begot in its holy quaternary, as those Lights of Heaven on the fourth day.

But a further Illustration for this purpose might be gathered, if we would further follow the explanation of this Symbol : Which I am the bolder with, because I make account it is no strange one ; it being *Aristotles* own expression of a good man, ὡς ἀνδρὸς ἀγαθοῦ καὶ τέλειον ἀνδρὸς, *Homo quadratus sine culpa*. Now a Quadrate, you know, consisting of Right Angles is a very useful Instrument for taking the height, depth, length and breadth of bodies ; and all in vertue of a *Right Angle* ; which is nothing else, but the demission of one straight Line upon another, perpendicular,

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so that it encline no way, but stand exactly upright. And there is an uprightness of heart and life resembled by this, which is when a man inclines neither to the right hand nor to the left ; no less needful for the inabling us *to comprehend with all Saints*, what is that spiritual *breadth* and *length*, and *depth* and *height*, (as the Apostle speaks) than that other is in Geometrical measurements.

So we see (though in brief) that both *Ethicks*, *Physicks* and *Mathematicks*, have conspired together for the establishing and confirming of this so wholesome and useful a Truth, *That clearness of Knowledge proceeds out of Purity of Life.*

To descend to a more particular handling of this matter [as to shew you how the purging of a mans Soul takes away those main impediments to truth of Knowledge ; as are Self-admiration ; doting upon that, which we our selves conceive of before the apprehension of others ; Anger ; Envy ; Impatience ; a pusillanimous over-estimation of others ; desire of Victory rather than of Truth ; blindness proceeding out of the love of Riches or Honour ; an heavy adhesion of our minds to the sluggish inertness of Sense ; suffocation or smothering the

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active

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active spark of Reason by Luxury and Intemperancy ; with many others, which be general Impediments to whatsoever kind of Knowledge a man aimes at ;] to descend, I say, to such particulars, would ask more time than I am able to speak in, or you have the patience to hear. Wherefore, I omit them ; and will only add this one Argument more, to prove the Impossibility of true Knowledge and Iniquity in one Subject : And that is the Antipathy betwixt the Holy Spirit of Discipline and Unrighteousness.

What fellowship hath righteousness with unrighteousness, (saith the Apostle) and what communion hath light with darkness ? And what concord hath Christ with Belial ? There is such a mutual abhorrency in their Nature, that they chace one another ; as the Night and Day about the Orb of the Earth ; the approach of one is the putting to flight of the other. Wisdom cannot enter into a wicked heart, nor dwell in a body that is subject unto sin : For the Holy Spirit of Discipline fleeth from deceit, and withdraweth himself from thoughts that are without understanding, and is rebuked when wickedness cometh in.

By this time I hope it is sufficiently evicted, *That Piety is the only Key of true Knowledge :*

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ledge. And indeed, I fear not; but that all with one consent will confess it, so they may have the interpretation of it, and restrict it to that vvhich they call Saving Knowledge; vvhich they say simple ignorant *Idiots*, are capable of.

Now, what a conceit they frame out in their minds of *Saving Knowledge*, I will not here discourse. But if it be granted of all sides, that Obedience and the Fear of God, is the *Begetter* of Saving Knowledge; surely the practice of a Godly Life and Conversation will notwithstanding be exceeding abundantly worth our labour, though it had not the promise of this Life as well as that which is to come. But if I shall shew plainly, that there is a further abundant luxuriancy of the goodness of God upon an Obedient mans Understanding, intimated in this word [*Wisdom*]; I hope there will be nothing wanting for the inflaming of our desires to a Godly Life and Conversation.

Prov. cap. 8. Wisdom is said there to cry, and Understanding, to utter her voice; to speak to men from the high places, and by the way of the places of the path; to cry unto them beside the gates of the city; to speak unto them at the entry of the doors; to take all occasions to be acquainted with them; She would salute them at every turn; For the

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good

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good Spirit of *Wisdom* is loving and sincere, and would fain clasp with our Souls if they were pure ; that she might discourse with us of the wonders of the Almighty, and shew unto us his Everlasting Glory.

Now that this Blessed Spirit would reside with us is plain. What be her operations when she doth reside, will anon be as plain.

I wisdom dwell with prudence, and I find forth knowledge and counsels. I have counsel and wisdom, I am understanding, and I have strength. I love them that love me; and they that seek me early shall find me. This *Wisdom* therefore will make a man no Idiot, when it stores a man with Prudence and Counsels. But it affords not this only to the Souls of Holy men, but it gives them a Theory of the hidden things of God : This *Wisdom* was at the making of the World ; and so can best unfold the Mysteries of the whole Creation.

When he prepared the Heavens, I was there; when he set the compass upon the deep, when he established the clouds above, when he confirmed the fountains of the deep, when he gave his decree to the sea, when he laid the foundations of the earth; then was I with him as his darling, I was daily his delight; rejoicing alway before him, and took my solace in
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the compass of his earth; and my delight is with the sons of men.

But it is yet more evident out of the 7th of *Wisdom*: For he hath given me (saith Solomon) the true knowledge of the things that are. So that I know how the *World* was made, and the powers of the *Elements*, the beginning, and the end, and the middes of times; how the times alter, and the change of seasons, the course of the year and the situation of the stars, the nature of living things, the fierceness of beasts, the powers of the winds, and the imaginations of men, the diversity of plants, and the vertue of roots; and all things both secret and known, do I know: For *Wisdom* the worker of all things hath taught me it.

It is very apposite to this purpose, that which is in *Philo Judæus* (in his *Tractate* *quæli Smilæus*) upon these words of *Moses*, [*And God saw all that he made, and behold it was very good*] *’Oudwi d iēn tū vva dēra, &c.* For none else were able to discern and judge accurately of the things that were made, but he that was the *Maker* of them. “Go to now
“ (saith he) you seeming wise ones, full-
“ fraught with *Pride*, *Ostentation* and *Ig-*
“ *norance*: You that say not only you
“ know every thing, but dare so boldly and
“ confidently avouch this or that to be the
“ causes

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“ Causes of them ; as though you had been
 “ present at the making of the World, and
 “ had seen the compofure of all things as
 “ they were put together ; as though the
 “ Creator had confulted with you about the
 “ means and contrivements of his work.
 A juft increpation of the bold and blind attempts of thofe that purfue after Wifdom, without the guidance of God the Giver of it.

Why ? What (you will fay) muft we think to get Wifdom as *Solomon* did ? Nay, but I fay rather, is it to be thought that we are already wifer than *Solomon* ; that we fhould have found out a better way to traffick for Wifdom, than he could light on ? Prayer, and a ferious seeking after God, with induftrious ftudy, was the way that he went to compafs it. And furely it is a way no whit mil-becoming any good Chriftian : Neither ought we to be inwardly afhamed of doing of that which the Apoftle openly exhorts us to, *James* 1. 5. *If any of you lack wifdom let him ask it of God, that giveth to all men liberally, and upbraiderh not ; and it fhall be given him.*

But what true Chriftian can with patience think upon the ftupid Atheifm that is fo rife in thefe wicked ungodly dayes ? When as in the higheft attempts of men,
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the power of Heaven is held but for a Cypher. Their Philosophy certainly hath removed God into so high and remote an *Excelsis*, that they think him out of the call of mans voice, and man out of the reach of his sight. He must sit upon the *primum mobile* *αὐτὰρ ἐν αὐτῷ ὄρει* ; so speaks *Aristotle* ; Afraid, forsooth, that the Godhead should be defiled, if his Presence should be among men on the Earth : So he confines him to that fine phantastick place, the *Eighth Sphere*. O goodly and profound Mystery ! Like to that of *Mahomet*, that makes God clamber back to Heaven, when he had finished here his six days work. O high Divinity !

And now who shall rule among men ? I know well enough who doth rule among men. Verily the Devil ; or that Devilish Natural Spirit of man, who sets it self up for a Deity, attributing all to its self, with detestable arrogancy. Our good Natural parts are our Gods. Or if they chance to fail, and not answer our desire in their performance ; whither go we ? Right readily to some Temple of *Bacchus*, to the Sacred Tavern : Where we do devoutly magnifie the miraculous power of that sparkling Deity, enthron'd in his CrySTALLINE Heaven ; and somewhat more largely partaking of
that

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that fiery æthereal Spirit, our Eyes (no question) are so illuminated, that vve see double. All things are then augmented and seem bigger, as the Horizontal Sun, by reason of muddy Vapours. We find then our selves, and our Comrades, such notable Wiselins, as not vve our selves, nor others, could ever have suspected.

O the deplorable vanity of misled Youth ! When it hath cast off the memory of God, and due respect to its careful Tutors, and faithful Governours. Is not this Idolatry, in preferring the povver of Sack before the Spirit of God, a greater shame, than a timely practice of true Piety, and adorning our minds vvith all manner of Vertues in the highest degree ; Fighting manfully against all manner of Passions, to the utter suppression of that Life of Darknes in our lovver Spirit, that the Spirit of Truth may shine in our purged Souls, as the Sun in a pure diaphanous substance ?

And what hurt can come of *this* ? Why, surely, we may come to be temperate, to be sober, to be chaste, to be modest, to be humble, to study mortification of all wickedness in Flesh and Spirit ; being so perswaded that Wisdom will not inhabit, where these be absent ; and in conclusion (a dreadful thing to think of) we may fall into the
same

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same Heresie with S. James and Solomon, *That Wisdom is the gift of God, and that it is a point of Wisdom to think so.*

But that no men rashly and arrogantly take upon them this gift before it be given, I could wish that all that are forward to profess themselves the Scholars of God, nay his Secretaries, his Closet-counsel, his only Children, born and brought up of him, the only wise and holy Off-spring of God, full of Wisdom and Celestial Understanding; that they would examine themselves by that Rule in S. James, chap. 3. *Who is a wise man and endued with knowledge amongst you? Let him shew out of a good conversation his works with meekness of wisdom. But if you have bitter envying and strife in your hearts, glory not and lye not against the Truth. This wisdom descendeth not from above; but is earthly, sensual, devilish. For where envying and strife is, there is contention and every evil work. But the wisdom that is from above, is first pure, then peaceable, gentle, and easie to be entreated, full of mercy and good fruits, without partiality and without hypocrisie.*

Whosoever therefore is fervent and vehement in maintaining the Truth, let him first be assured that he has the right Knowledge, and the true mind of the Spirit of God. And before he ascribes this Spirit of
Wisdom,

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Wisdom, or Heavenly Understanding to himself, let him try if he have the qualifications of that Celestial Wisdom; which are Meekness, Purity, Peaceableness, Gentleness, Affability, Mercy, Bounty, Impartialness and Simplicity. He that hath not these, hath not the Truth; but is liable to be made the habitation of seducing Devils, and to create mischief to men, and shame and eternal confusion to his own self.

As sure as God doth impart his Spirit of Truth and Divine Knowledge to his Children; so surely true it is, that that Spirit suggesteth no Cruelty nor Unrighteousness; but Patience, Benignity, Compassion, and boundless and unlimited Charity. And if men otherwise qualified, pretending to the Spirit, (as Histories testify) have plainly shewn that they were led by some Fanatick erroneous Fury, lodging in spiritual pride and infernal bitterness and distemper, yet this is no sufficient excuse of that common Civil Atheism in the World, that excludeth the operation of Gods Spirit in the hearts of men, and attributes all to Nature and Humane Industry. For as *nihil generat seipsum* is true in Philosophy, so, that no man can regenerate himself is as true in Divinity. But now that this New Creature, born at this Second Birth, should have its old Eyes, and

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and the same sight with the *Earthly Adam*, seems to me a thing monstrous and prodigious. Surely there is a renovation of the Understanding as well as the Will; and both by the Divine Spirit, the Wisdom of God that worketh all in all.

I, but here, some mischievous piece of modesty will object. Can that Spirit be communicable to us also, that hath such magnificent Titles, in the 7th of Wisdom? *She is the breath of the power of God; and a pure influence that floweth from the glory of the Almighty. She is the brightness of the everlasting light, the undefiled mirror of the majesty of God, and the image of his Goodness.*

I Answer. Here is the treasure of those precious promises S. Peter speaks of. And hitherto may be referr'd that in the Psalms, *Glorious things are spoken of thee, O thou city of God.*

But I need not have gone out of the same Chapter, an answer being so nigh at hand: As there be many Epithets of Height and Majesty, so there is one of Humanity and Courtesie. But these words are too weak to expresse that affection which is attributed there to this good Spirit of Wisdom; It is said in the Greek Text to be φιλόανθρωπον, a lover of men. Therefore you shall find this Spirit descending, in the 27th of that Chapter,

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Chapter, even sliding down into the Souls of Holy and Humble men : And that not once or twice, as if it were afraid of such debasement ; but *αἰώνως*, from age to age. But there is yet a more plentiful Testimony of this *φιλανθρωπία* in the 6th Chapter, ver. 16. *She goeth about seeking such as are meet for her, and sheweth her self chearfully unto them in the wayes, and meeteth them in every thought.* And at the 12th Verse. *Wisdom shineth, and never fadeth away ; and is easily seen of them that love her, and found of such as seek her. She preventeth them that desire her, that she may first shew her self unto them. Whoso awaketh to her betimes shall have no great travail : For he shall find her sitting at his doors. Blessed is the man that exerciseth himself in her, and he that layeth up her commandments in his heart shall be wise. If he do them he shall be strong in all things : For he setteth his steps in the light of the Lord, which giveth wisdom to the godly. The Lord be praised for evermore. So be it. So be it.*

AND here I should willingly end, did I not suspect, that that which hath been spoken might move some Scruples in the minds of the Younger Auditors. As whether wicked men have any Knowledge at all

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all or no ; whether this *ἡ ἀποστολική*, or rather *ἡ οὐνοῦ* exclude the use of Books ; with such others (as misapprehension is the most ready and plentiful suggestor of doubts and difficulties) : But I will meddle only with these two I have named.

1. And first with the former. It would be a very distastful position to Flesh and Blood, to say that wicked men are mere Ignaroes. For there being not many that are not conscious to themselves of some dearly fosterd wickedness in their breast, they would be put to a shreud strait ; for they must either undergo the doleful death of dying to their beloved Corruption, or else be content to count themselves Fools so long as they live : Both which are Gall and Wormwood to Natural Pride and Concupiscency.

But let us brook it as we can, that Spirit in *Esaiah* dares give Sentence in this cause. *Behold all you that kindle a fire, and are compassed about with sparks, walk in the light of your fire, and in the sparks that you have kindled : This shall you have at my hand, you shall lye down in sorrow.* 'Tis true, the Prophet here allowes them some light ; but a light of their own kindling. And if Foolishness be the School-Mistress, the

I

Scholars

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Scholars are not likely to be very wise. Weak quickly-dying sparks they have, blindly and boldly mounting up, though their Vehicle be but a filthy fuliginous vapour of darkness: But the Sun of Righteousness hath not yet shone upon them. Gross fire they have for their light, as lame and deformed as the Poets *Fulcan*. It is fain to be underpropt with ill rubbish, crass fewel, to be fed with the foul oyl that sweats from that active body of sinful corruption; and having so course a *pabulum*, it is no wonder that it is as all Sublunary fires are, *Ζέως τις ἐν πυρὶ ὅτε διὰ καύου ὑπέλκεται*. Bitter ebullitions, and gross injuriousness, are the proper effects of such illumination.

And although this fewel and blaze may transmit some strange steam into their Brains, that they be drunkenly merry; yet surely if they ever come to themselves, they will fall into as deep and dull a Melancholly, to see how horribly they have been deceived: They shall lye down in sorrow.

An Emblem of this Knowledge may be that *Egypt*, from which the *Israelites* were delivered. This is that *κοία ἐπιγῆς*, the *Earthly Wisdom*, as *S. James* styles it; and indeed it futes well with the Emblem. For *Egypt* is watered by *Nilus*, whose name is from *ναῖλος*, as *Dionysius* intimates in his
Geogra-

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Geographical Poem ; A River ever affording new mud. For although it be as that Verse in *Strabo* calls it, *Διωνυμίου ποταμός*, *A River come from Heaven* (as indeed every thing, as much as is good of it, is from the Firſt Being) yet it abounds ſo with the admixture of earthly filth, that by its overflowing it begets nothing but half-formed, or rather deform'd monſters, glued to the ſlimy cloth of the earth. Here is that numerous progeny of dirty ridiculous Opinions.

This is that *σοφία διαμονιδίου* (as the ſame Apoſtle calls it) no better indeed, than the uncertain conjectures of miſty-minded Devils : Whom, I muſt needs confeſs, I cannot conceive to be ſo great Clerks, as they are vulgarly taken to be ; but rather wonder what madneſs poſſeſſeth mens minds, that they ſhould either ſay that the perverſeneſs of corruption is ſtronger than Gods Grace, or the Devil wiſer than Holy men. But I fear, ſuch as cry up the power of Evil, and the wiſdom of that wicked Spirit ſo partially (as if they had ſworn confederacy with them, or become ſlaves to them) magnifying them above the light and ſtrength of God ; will then become Wiſe themſelves, when the Devil becomes Honneſt. What commiſſion or authority theſe

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men have to set him at liberty and enjoyment of the light of the Sun, whom God hath prison'd up in the darkest dungeon, I know not : Sure I am, they are not able to procure him bail, they themselves being but fetter'd Vassals of foulest Ignorance. But see ! how basely Disobedience contracts a mans Spirits, that through the pusillanimity of his Soul he casts himself down before every petty Creature. How doth honour, riches, or the dull and languid beauty of sensible forms subjugate and enslave him ! Nay, how highly doth he admire, and reverently adore, with more than *American* Superstition, that piece of darkness and deformity, the Devil !

So we see what small hope we have of attaining to *Wisdom* by any other means, than that which that Wise King hath prescribed us, *The Fear of God*.

2. As for that other Query [about *Books*] I will dispatch it in a word.

It is said in *Wisdom*, That *it is not the increase of fruit that feedeth men : But it is the Word that preserveth them that trust in God*. And yet no man abstains from these outward ordinary helps for his preservation. Therefore that this Discourse beget in no man a lazy, superstitious phrensie ; let them
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be Active in good, and read such Books as conduce best for the finding of the truth of such Theories as they aim at ; having alwayes a special care that they never disjoin Knowledge from Righteousness ; but that they ever prize such Treatises, as point a man to Obedience, and purging a mans Soul from wickedness, far above those that do but vex a mans Mind, and consume his Body with unfruitful subtilties : Which indeed would be no subtilties at all, did not our dull and slow apprehension make them so ; for we are rather weak-brain'd than they hard Theories : Or if you will, they are so subtil, that if a man could see clearly he would not see them at all ; they being indeed nothing, or else worse : And therefore rather to seek to have our eye-sight strengthen'd and clear'd by Purity of life ; than to weary and weaken them still more by unprofitable objects : And alwayes to consider this, That our Labour is nothing without the Benediction of God, and his direction. *Nostra hac in literarum studiis peregrinatio sine supernâ luce miserabilis quædam erratio est,* is the ingenuous Confession of that Great Scholar Scaliger. And O ! that we could sensibly feel, as well as imagine, that the Subsistence of all things is but *liberum spiraculum*, a free breathing out

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of the mouth of the Almighty ; which if he revoke, Things are closely again locked up and gathered in, into their Centre of Darknes ; And that true Knowledge is nothing else but an arbitrary emission of the pure rayes of God upon impolluted Souls ; And therefore wholly to depend upon him, and wait upon him in Righteousness ; even upon the Fountain of all Truth and Father of Lights, the only Wise God ; *to whom be all Honour, Glory, Power, Praise, henceforth for ever. Amen.*

DIS-

DISCOURSE V.

JOHN iv. 31. 32. 33. 34.

In the mean time his disciples prayed him, saying, Master, eat. But he said unto them, I have meat to eat that you know not of. Therefore said the disciples one to another, Hath any man brought him ought to eat? Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work.

OUR Saviour Christ here in the Text propounds a Riddle or Parable to his Disciples, [*I have meat to eat that you know not of.*] Whatever is in the Text may be hither refer'd, as the Occasion or Consequent thereof.

The Occasion of the proposal of this Enigma is in Ver. 31. [*In the mean time his disciples prayed him saying, Master, eat;*] i. e.

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So soon as he had broken off his serious Discourse with the Samaritan Woman, his Disciples then took occasion to invite him to his seasonable repast : Which gives him occasion to propound something to them *anigmatically*, of more concernment, and of an higher nature, than this outward perishable food. *Ver. 32.* [*I have meat to eat that you know not of.*] There's the proposal of the Riddle : Of which there is a double Consequent, The Disciples *misinterpretation* or false collection ; and then our Saviours own true solution : Their *misinterpretation*, *Ver. 33.* [*Has any man brought him ought to eat ?*] His true solution, *Ver. 34.* [*My meat is to do the will of him that sent me, and to finish his work.*] These parts I shall prosecute in the same order that they lye in the Text, without further preface or more curious division.

First therefore of the Occasion. [*In the mean time his disciples prayed him, saying, Master, eat.*] In the mean time ; i. e. in the Interim, betwixt the departure of the Samaritan Woman, and her return with other Samaritans to confer with our Saviour, and to see if it were so indeed, that he was the Messiah.

But

DISCOURSE V. 121

But something is here to be premised, concerning the departure of the *Samaritan* Woman; viz. that she was not disturb'd, but staid out her time to the full with our Saviour: Which is evident from these two passages. The first in the 27th Verse, *And upon this came his disciples, and marvelled that he talked with the woman: Yet no man said what seekest thou, or why talkest thou with her.* The other is the Confession of the Woman, *Ver. 29. Come, see a man that told me all the things that ever I did.* So it should seem she left him, fully satisfied; without any interruption made by the Disciples, though there present; or without any with-holding or concealment of our Saviours side, in those things she desired to be satisfied in.

That therefore that is considerable is this, That the Disciples wav'd their inviting him to eat, till the *Samaritan* Woman of her own accord had left our Saviour; tho' they marvelled within themselves what should mean that so long Colloquy with her: That he should converse with a Woman, 'twas a thing unusual; but with a *Samaritan* Woman, worse; There being then a further incongruity in the matter; as is plain in the 9th Verse of this Chapter, *For the Jews have no dealings with the Samaritans,*

ritans. But yet notwithstanding all this disadvantage and hint of evil suspicion, They were carried no farther than a tacit Admiration, which is the daughter of Ignorance: They could suspect no ill of their Lord and Master, nor discern any great good in's conferring with a Woman of *Samarita*. They were perplext and puzzled in their thoughts, they could conclude nothing in their minds concerning the nature of that business; and therefore they concluded, it should seem, they would do nothing concerning the same.

It is a thin and somewhat exile observation I would draw from hence; a rude finger cannot feel out the worth of it: I would commend that which makes no noise at all in the World, Modesty and cautious suspension from acting in those things, either by proving them or inhibiting them, where our selves have not sufficient light to clear the nature and quality of them to our own Reason and Judgment. For such was the Discretion of the Disciples, they being not able to approve or disapprove of our Saviours Carriage at that time, did no way at all intermeddle in the same, but left the business to its own issue; which when it was dispatch'd, and the Woman dismiss'd, *Then they came to him, and prayd him saying, Master, eat.* That

DISCOURSE. V. 123

That you may the better know how this falls in with the departure of the Samaritan Woman, it is said *Ver. 8. His disciples were gone into the city to buy meat; while he sat, being wearied with his journey, at the side of Jacobs well: Whither came that Samaritan Woman to draw water, whom our Saviour held in discourse till such time, and after his Disciples had return'd from buying them victuals.*

And here truly our Saviour Christ is represented (according to that description of himself) *ἀνὴρ, ἀνὴρ καὶ ἀνὴρ*, a man without house or harbour. *The foxes have holes and the birds of the air have nests, but the Son of man has not where to lay his head.* The Eternal Truth of God cloath'd in Flesh goes wandering up and down in this strange Country of the World, as a Stranger and Pilgrim, neglected and despised of all, a Man of sorrow and weariness, and of disrespect; a Man scarce well known to his own Disciples, of no grandeur or plausibility, not at all strengthened or countenanced by the favour, friendship and alliances of the World, nor at all effecting the greeting in the Market-place, or the precedence in solemn Meetings, conversing most-what with the meanest of men, condemned and hooted at by the great Rabbies and Sophies
of

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of the World. *He hath no form or comeliness, no beauty that we should desire him. He is despised and rejected of men, a man of sorrows and acquainted with griefs; we hide our faces from him; he is despised, and we esteem him not.* Isa. 53. 2, 3. This was the condition of the Everlasting Wisdom and Goodness of God incarnate, and conversing amongst men.

And yet such was his Humility and Patience, that he would not set up himself by his own or his Fathers Power, to rid himself of this poor, sad, and contemptible condition. What? Could not he that raised *Lazarus's* Body from the dead, have kept his own Bones from ach and weariness? Or he that turn'd Water into Wine, could not he have commanded the very Stones before him to become Bread? Or charged the Cities of *Samaria* to bring him in Provision, as to their true Sovereign and absolute Lord? And if they had discredited his Word, to have made it good with the appearance and approach of the Heavenly Host, even Legions of Angels to assist him? But nothing of all this is done: For indeed our Saviour did not any thing for himself, but for the Glory of God, and the good of poor lost Mankind. Wherefore Omnipotency was not made use of to please
his

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his own Flesh, or to shew himself more than Man, and to be admired of the World; but only then when the Father saw fit, for the gaining of lost man to himself: Wherefore we see our Saviour here in this Chapter weary, and resting his tired Limbs on *Jacobs Well*, hungry also, and observing the usual hours of repast; as it is plain out of the sixth Verse; *Jesus therefore being wearied with his journey, sat thus on the well: and it was about the sixth hour: i. e. about noon, dinner time.*

Ἐξ ὧρας μὴδεῖς ἐργαζομέναι αἱ ὃ μὴ αὐταῖς
Τετιμωμέναι δεινυμένωται, ζῆναι λέγουσι βρωτῆς.

As that witty Epigram expresses it, or rather the Scholion upon it, *ὅσοι, δεῖ μὴχερ ἢ ἕκτες ὧρας ἢ ἡμέρας ἐργαζομέναι, μετὰ ὃ πάντων ἐν δεσπῶ ἐργάζεσθαι*: *He says that we must work till the sixth hour of the day, but after that, go to dinner.* For the sixth hour of the day is the same with the twelfth with us; as is very obvious and ordinary to observe, it should seem on the *Greek Dials* as well as the *Hebrew*.

Wherefore we see plainly whence it is that our Saviours Disciples invite their Master, saying, *Come and eat*: For it was dinner time, and they had now return'd from
buying

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buying food for them, and his and their labour required repast.

But that which I would, before I pass from this point, observe, is this. Being that our Saviour Christ, was according to the outward view, but a piece of Mortality cover'd with Passiveness, Weakness and Contempt; that his outside was neither formidable for Majesty and Authority either Ecclesiastick or Civil, nor desirable for any external specious shew, and yet was the inward habitation of the Divinity it self; let us learn from hence to condemn no mans outward condition, as concerning spiritual truth and divine worth: But rather accept of *Heraclitus* his blunt, but friendly invitation into his poor contemptible Cottage, [*Introito, etiam hic Dii sunt.*] Come in Sir; if God doth not lodge here also, [*Sub sordido pallio latet Sapientia.*] Wisdom sometimes is no better covered than with rags.

BUT I leave this point for your selves to enlarge upon. I pass on from this first Part, viz. the Occasion, with all the Circumstances thereon depending, to the Proposal of the Parable, [*In the mean time his disciples prayed him saying, Master, eat. But he made answer, I have meat to eat that you know not of.*]

It

It is usual with our Saviour to ascend from sensible and Corporeal things to those things which are inward and Spiritual. I need not look for instances far off. Here in this very Chapter, when as our Saviour had arriv'd at *Jacobs Well*, at the heat of the day, faint and thirsty, and desired the *Samaritan Woman* that came to draw water, that she would give him to drink, and she reply'd, *How is it that thou being a Jew, askest drink of me which am a woman of Samaria? Jesus answered and said unto her, if thou knewest the gift of God, and who it is that saith unto thee, Give me to drink, thou wouldest have asked of him, and he would have given thee living water; (Ver. 10, 11.) viz.* the very same water, that he speaks of, *John 7. ver. 37.* where he is said *in the last day, that great day of the feast of Tabernacles, to stand and cry. If any man thirst let him come unto me and drink. He that believeth in me, out of his belly shall flow rivers of living water.* Which speech was occasion'd (as is not without Reason conceiv'd) from the custom of the day: For upon this day, by the Institution of *Haggai* the Prophet and *Zacharias*, and such like; they did with Joy and Solemnity, bring great store of water from the River *Siloah* to the Temple; where it being delivered to the Priests,

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Priests, it was poured upon the Altar together with Wine, the people singing that of the Prophet *Esaiah*, Ch. 12. *With joy shall ye draw water out of the wells of salvation.* From this visible Solemnity and Natural Water, Christ took occasion to invite them to an invisible and Spiritual Water: As he doth the *Samaritan Woman* here in this present Chapter, shewing her that whosoever drinks of the water that he asked of her *shall thirst again*: But whosoever should drink of the Water that he should give, *shall never thirst; but the water shall be in him a well of water, springing up into everlasting life.*

So at the 6th Chapter of this Gospel of *S. John*; when our Saviour had fed them with Natural Bread, he endeavours to raise their desire and appetite, to the Bread of Eternal Life. *Ver. 26. Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves and were filled. Labour not for the meat that perisheth, but for that meat which endureth to everlasting life.* And at the 32th Verse; *Moses gave you not that bread from Heaven, but my Father giveth you the true bread from Heaven: For the bread of God is he which cometh down from Heaven, and giveth life unto the world.*

I might instance in other Examples, but this point is clear. It remains only that
we

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we imitate that Pattern we understand so well : Whether we would be Teachers of others, or Instructors of our selves : For indeed the whole World is *ingens quoddam Sacramentum*, a large sign or symbol of some Spiritual Truths that nearly concern our Souls. Methinks when the Morning Sun rises upon us, the Eyes of our Souls should open at once with the Eyes of our Bodies, and our Hearts should send out this Ejaculation, *Lord lift thou up the light of thy countenance upon us* ; and our minds preface that promised Happiness, *In thy light shall we see light*. When we breathe in the fresh Air, it might mind us of something like that of the Emperours, *Μηκίη μόνον συμαγών τῷ πνεύματι εἶεν ἀλλὰ ἥδη ἔσ συμ- φρονεῖν τῷ πνεύματι πάντα νοεῖν*. *Not only to draw in the common Air, but also to be of one mind with that Intellectual Spirit that fills all the World*. Solitude and darkness that makes our Hearts shrink within us, and overwhelms our Souls with horreur and mis- doubt, what is it in Spirituals but a priva- tion of perfect Love, that *casteth out fear*, as the Apostle speaks ? *He that hateth his brother is in darkness, and walketh in dark- ness, and knoweth not whether he goeth.* 1 Joh. cap. 2. There is nothing that the Natural man is sensible of in this outward World,

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but

but the Spirit of God has made use of to prefigure and set out the condition and nature of Reward and Spiritual things ; that hence the Soul may receive hints to raise her self towards him that made her for to inherit Spirituality, and not alwayes lye groveling on the Earth. Whatsoever we see, or hear, or smell, or taste, or feel, we may in all these even very sensibly feel some hidden mystery, and find out in those shells and husks some more precious food than this that pleases our mortal Body, and perishable Senses : And he that doth not feel through these sensible Creatures something better than themselves, certainly is exceedingly benum'd, or rather Spiritually dead ; and has his Conversation in the World no otherwise than the Beasts of the field ; and *Nebuchadnezzars* Curse is upon him, till such a Mind be restor'd unto him, that he doth acknowledge the most High, and find him residing even in this lower World, the habitation of mortal men. Beauty, Riches, Strength, Agility, Sweetness, Pleasure, Harmony ; these are all better relish'd in the Soul than in the Body.

Our Blessed Saviour, in the midst of his thirst after the Water of *Jacobs* Well, which he beg'd of the *Samaritan* Woman, was so refreshed with the remembrance of the

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the Spiritual and Living Waters which he enjoy'd within, that he had forgot his first request, his Soul being inebriate as it were with the sweetness of that hidden spring in his Heart. And this Storehouse he found within, afforded him not Drink only, but Meat also, it should seem by his answer to his Disciples, when they invited him to eat. He did not as those starving Souls, that not at all being able to entertain themselves with their own store, no not for a moment, so soon as the Bodies treasure is exhaust (*men of this world, which have their portion in this life, and whose belly thou fillest with thy hid treasure, as the Psalmist speaks*) so soon, I say, as the carnal or outward man is emptyed and impoverished, have their desire straitway furiously kindled like a broad fiery Meteor, that is swiftly waisted hither and thither, accordingly as the earthly unduous Vapour, its proper *Pabulum*, is scattered in the Air. And it is no wonder that they are thus furious and impatient: For what is Desire but a living death, or an actual non-entity? It is; for 'tis Desire: But it is not, *viz.* that which it desires to be. And what Soul can endure to be in such a case? Wherefore it is too too probable that that mind that can abstain from fleshly and bodily Desires (from their accomplishment I mean)

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mean) has some hidden Contentment with-
in, undiscover'd to the World. *The Heart*
knoweth his own bitterness, and a stranger
doth not intermeddle with his joy. Our Sa-
viour Christ himself could not with such
ease have slighted the cravings of Nature,
(for *He was a man like to us in all things,*
Sin only excepted) and disregarded his rea-
sonable Sustenance, had it not been so as
he professes it was, in his Answer to his
Disciples, *I have meat to eat you know not of.*

AND thus much of the Occasion and
Proposal of the Parable. I come now to
the double Consequent thereof; viz. First,
The Disciples misapprehension, or false col-
lection, [*Hath any man brought him to eat?*]
Secondly, Our Saviours true interpretation
of the Parable, [*My meat is to do the will of*
him that sent me, &c.]

Hath any man brought him to eat? It was
obvious to think so, I confess, but not at
all necessary. *Μη τις ιερειον;* *Had any man?*
The Ravens fed Elijah the Tisbite, by the
Brook Cherish which is before Jordan; They
brought him bread and flesh in the morning,
and bread and flesh in the evening, 1 Kings
17.16. And not the Fowls of the Air on-
ly, but the winged Host of Heaven might
have

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have been employed for this purpose: They owe more than this to the Son of God. But the mistake was not so much in the manner of the conveyance of this Meat, as in the nature of the Meat it self,

hauriunt? hauriunt? hauriunt? hauriunt? hauriunt?

hauriunt? hauriunt? hauriunt? hauriunt? hauriunt?

Meats for the belly, and the belly for meats, but God will destroy both it and them. He breaks and weakens that strong influence they have upon the minds of men, that *Circean* Magick that metamorphozes the Souls of men into meer Beasts, and changes their Understandings.

By the power of These, the Disciples themselves seem stupid, and are at a loss, when their great Teacher utters himself in Heavenly Parables. [*I have meat to eat you know not of.*] For the unfolding of this dark Riddle, They look no higher than a Sun-dyal, or at farthest, on the Sun, and read there [*past Twelve* ;] and without any great subtilty, can easily collect that it is Dinner-time; which now compar'd with their lately bought Provision in the Cities of *Samarita*, and the savoury suggestions of their own Stomachs, their thoughts are circumscribed within the margins of a Platter, they have *animum in patinis* (as the Pro-

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mean) has some hidden Contentment within, undiscover'd to the World. *The Heart knoweth his own bitterness, and a stranger doth not intermeddle with his joy.* Our Saviour Christ himself could not with such ease have slighted the cravings of Nature, (for *He was a man like to us in all things, Sin only excepted*) and disregarded his reasonable Sustenance, had it not been so as he professes it was, in his Answer to his Disciples, *I have meat to eat you know not of.*

AND thus much of the Occasion and Proposal of the Parable. I come now to the double Consequent thereof; viz. First, The Disciples misapprehension, or false collection, [*Hash any man brought him to eat?*] Secondly, Our Saviours true interpretation of the Parable, [*My meat is to do the will of him that sent me, &c.*]

[*Hash any man brought him to eat?*] It was obvious to think so, I confess, but not at all necessary. *Ma is anyu*; *Has any man?* The Ravens fed Elijah the Tisbite, by the Brook Cherish which is before Jordan; They brought him bread and flesh in the morning, and bread and flesh in the evening, 1 Kings 17.6. And not the Fowls of the Air only, but the winged Host of Heaven might have

have been employed for this purpose: They owe more than this to the Son of God. But the mistake was not so much in the manner of the conveyance of this Meat, as in the nature of the Meat it self,

Taster unbroken Oads & Spauera jasteds.

Meats for the belly, and the belly for meats, but God will destroy both it and them. He breaks and weakens that strong influence they have upon the minds of men, that *Circean* Magick that metamorphozes the Souls of men into meer Beasts, and changes their Understandings.

By the power of These, the Disciples themselves seem stupid, and are at a loss, when their great Teacher utters himself in Heavenly Parables. [*I have meat to eat you know not of.*] For the unfolding of this dark Riddle, They look no higher than a Sun-dyal, or at farthest, on the Sun, and read there [*past Twelve*;] and without any great subtilty, can easily collect that it is Dinner-time; which now compar'd with their lately bought Provision in the Cities of *Samaria*, and the savoury suggestions of their own Stomachs, their thoughts are circumscribed within the margins of a Platter, they have *animam in patinis* (as the Pro-

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verb goes) and are not at leisure to think of any thing higher than Bodily Food, [*Has any man brought him to eat?*]

I will observe two things from this passage, and so leave it. *First*, The slowness of the Earthly Mind to apprehend Spiritual Mysteries. There be two notable Instances of it. One in those two Disciples that went to *Emaus*, to whom Christ appeared, and part of whose discourse was, (*Luke 24.*) *Concerning Jesus of Nazareth, a prophet mighty in deed and word before God and all the people. And how the Chief Priests and their Rulers delivered him to be condemned to death, and have crucified him. But they trusted that it had been he which should have redeemed Israel; viz. from the Roman yoke, according to that meer Terrene apprehension the Jewes, it should seem, then had, and at this time have, concerning the Messias; making him a Temporal Prince, and expecting a Temporal Happiness from him. The other Instance is; John 6. 51, 52. I am the living bread that came down from Heaven: If any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world. The Jewes therefore strove amongst themselves, saying, How can this man give us his flesh to eat? But the words our Saviour Christ*
here

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here speaks are, as he himself professes ; *they are spirit, and they are life* ; and therefore Spiritually to be discerned, and not by Carnal Eyes.

The other point that I would observe, is the *Uneffectualness* of our Saviours presence, according to the Flesh. If his Spirit had been in them, as his Body was with them, I make no question but their Minds had been so Heavenly disposed, that our Saviours Speeches would not have proved such *Enigma's* unto them. It is true, the very touch of Christs Garments healed the Bodies of the Sick sometime, but nothing under his Spirit is effectual for recuring the Soul. *It is the Spirit that quickeneth ; the flesh profiteth nothing. Joh. 6. 63. I have many things to say unto you ; but you cannot bear them now. Howbeit, when the Spirit of Truth is come, he will guide you into all truth. John 16. 12, 13.* Our Saviours Bodily presence could not convey those Divine Truths unto his Disciples, that an inward principle of life, when they were partakers thereof, would convey to them. And therefore he prefers the mission of the Holy Ghost, before his own Bodily conversing with them, at the 7th Verse of that Chapter ; *I tell you the truth, it is expedient for you that I go away ; for if I go not away, the*

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Comforter will not come unto you ; But if I depart, I will send him unto you. And this was S. Pauls pious boast, 2 Cor. 5. 16, 17. Wherefore henceforth know we no man after the flesh : yea though we have known Christ after the flesh, yet now henceforth know we him no more. Therefore if any man be in Christ, he is a new creature ; viz. if he be in Christ, not after the Flesh ; but be regenerate of the Spirit.

I HAST on now to the last part of the Text, our Saviours own Solution of this Parable proposed by him to his Disciples, and by them misunderstood. [Therefore said the disciples one to another, Hath any man brought him to eat ?] There's the Misinterpretation. [Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work.] There's our Saviours explanation of his own mind.

The great Truth, and Mystery not inferior to any Mystery, contained in this interpretation, is this,

That the will of God is the food of the Soul.

This I conceive to be plainly exhibited to us in this Text. For the Divinity of Christ

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DISCOURSE V. 137

it cannot be said to feed of any thing ; it is self-sufficient and immutable, according to those *καρναλ τροφαι* that Mankind has of God : Such Spiritual food as the will of God, cannot belong to the Body ; for those Bodies grow fat that have no relish thereof : It remains therefore the Soul of Christ was that which was fed with the will of God. And his Soul and ours are *ejusdem speciei* ; Christ being utterly like us in all things, Sin only excepted : Wherefore I conclude this Doctrine, [*The will of God is the food of mans Soul* ;] I mean of Regenerate man. I know the Carnal appetite will pronounce it a very slight and slender Sallet : But I will answer that Objection, in short, *The natural man is incapable of the things of the Spirit of God.* 1 Cor. 2. 14. *ὁ δὲ Χριστὸς τὰ τὰ πνευματῶν* : He has no room for them ; I therefore leave him to disgorge himself : They are too great for him, though he phantasies them too little ; And *intus existens prohibet extraneum* : He is too full of his own Supper ; So that he has no stomach nor appetite, nor the least relish or conceiving of Christs Supper.

But whatever it is to *him*, I will endeavour to raise some apprehension of it in *us* ; if I may by any means speak that which may prove profitable unto us.

There

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There must be some near affinity and likeness betwixt that which is nourished and the nutriment it receiveth. Mans Body cannot be fed with Stones or Metals, but with Plants and Living Creatures ; their Flesh and Substance being near enough the Nature of our Bodies, which are of the like nature with other Animals and Plants.

Our Souls, (I mean alwayes of the Regenerate) or we our selves, for 'tis all one, have our birth and being of the will of God. *John 1. 12. But as many as received him, to them gave he power to become the Sons of God, even to them that believe on his name; which were born not of blood, nor of the will of the flesh, nor of the will of man, but of God; viz. of the will of God; and thus being to be repeated and more.*

And certainly the very depth, or essential bottom and centre of the new Creature, is the Divine Will ; a Will raised up in the Soul of man, perfectly answerable to the Will of God, though not so absolutely powerful. This is the very new Birth, and the new Creature. This is Christ in us, and we in him : And he that is thus in Christ, he is a new Creature ; He that is not thus, never knew Christ, unless according to the Flesh.

When

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When I say the Divine Will is the very inward Essence or Heart of the new Creature, I mean not any desire toward God and his outward Service ; or to Knowledge of him and his works, or the beautifying and adorning a mans Soul with Moral Vertues ; but a full and absolute Resignation of a mans self unto the Will of God, our Desires not at all circulating into our selves : (For it is a sign then, that they sprung from our selves) But our Desire and Will being melted as it were into one Will with God, and desiring nothing but for God, and because God desires it and wills it.

Then shall not our Natural Will be the First mover in our desire of Knowledge, or of Vertue, or of Power, or whatever is desirable ; but the Divine Will in us shall will all this for God, as He is in man, that is freely and without all Hypocrisie or Self-love. This is the very Root of the new Birth ; This is the *Divine Life* : And whatsoever is not of this, is either but Natural or Devilish. This is the new Creature ; the *φυτὸν ἑσθιον, μετασχηματίζον ἐν Δεὸς ἵπτι*, the Plant of Gods own planting ; whose will is in the Law of the Lord, and in that Law doth he exercise himself both day and night. This is the Lamp of God, the Eye of God fixt in the Soul of man, that loaths all Objects

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jects represented to it, that arise from the will of the Flesh, or the false hypocritical suggestions of mans heart; but has its whole lust and desire after the Will of God, hungers and thirsts meerly after it.

This is that, that turns away at our Prayers and Praises, at our Fasts and Almshouses, at our Censuring and Conferring, at our Zeal and Devotion; viz. as often as they are foul'd and beslutted with the filth of our own Wills, and Self-ingagements; either of temper of body, or temporal projects. This is that *righteous man* that *hates lying*, and before whom the *wicked man* is *loathsome*, and comes to *shame*. Prov. 13.

We having therefore thus found out the Nature and Constitution of the *New Creature*, the Regenerate Soul, it is no wonder to us to find out the proper food of it. The *first Adam* is of the Earth Earthly; and therefore feeds of Earthly Food. The *second Adam*, viz. the new Creature, is not of the Earth, but of the free Heavenly Substance, born of the Will of God; and therefore he breaths no other Air, sucks in no other Life or Food, than the Free Will of God. This is that that satisfies; and this alone can satisfy.

And now we have found the Food of the Regenerate Soul, it will not be hard to find out

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out the Poyson. If the Will of God be the Souls Sustainance, then our own Will, be it to us as sweet as it can be, it is our Poyson and Destruction : It is a Cup of deadly Wine, of which by how much more deep every man drinks, by so much more is he made stupid and senseless; as concerning the Godly Life; till he be even perfectly dead drunk, and do *as Poysoned* (as that Phrase of Plotinus is) *lye in the very dirt.*

These things are safelier felt then spoken. However it will not be amiss a little by way of Analogy to open the nature of that Spiritual Food mentioned in the Text, [*My meat is to do the will of him that sent me.*] The Soul set on fire by the Will of God, and become one Divine Flame, must as our Natural Flame, be kept alive by motion and agitation : The Will of God is the *Pabulum* of this Flame; but if it continue flaming, it must act and move, within at least, and without as oft as occasion permits or requires ; otherwise it will be suffocate and extinct.

But we need not dwell so low as upon inanimates : Let's see what is Food in reference to that which has Life.

Health, growth, strength, sweetness of taste, and satisfying the stomach, these belong

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long to the Food of the Body : Let's see if we can find these in the Will of God, in reference to the Regenerate Soul.

1. *Health.*] Prov. 3: 7, 8. *Be not wise in thine own eyes, fear the Lord and depart from evil; i. e. think not that the lust, desire and determination of thine own Carnal and unregenerate mind is the best; but abstain from that which it longs after, and fear thou God; i. e. adhere to that which he has revealed to thee to be his Will; fear to transgress his Law. It shall be health to thy navel, and marrow to thy bones.*

—ἐντρέφει καὶ σπένδει

Ἐξοὶ δὲ διὰ τὴν εὐχὴν καὶ τὴν ἐλπίδα.

Yet the Law of God is no charm, to cure the Body; but it must do it by making the Soul first healthful. But to dispatch this Truth in a word. What is the disease or languishment of the Soul, but Sin? What is Sin but *velle contra ac Deus vult*? Wherefore He that wills as God wills, so long as he continues so, is safe from Sin the disease of the Soul. This Diet-drink will not only keep the Regenerate Soul in health; but even metamorphoze Satan himself into a Saint: When as Self-will, and the feeding
on

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on our own Desires, will so decay the constitution and complexion of the soundest Saint, that he will be mis-shapen'd and transform'd into the figure of an abhorred Fiend.

2. *Growth.*] As Plants and Living Creatures spread and grow in bigness, in vertue of their nourishment : So the Soul is enlarged by forsaking her own Will, and by continual meditating upon, and endeavouring to do the Will of God : For our own Will and Desire is a poor narrow contracted thing, pinching us down next to nothing, by confining us to our selves, and our own scant bottoms. But the Essential Will of God is free and large, even boundless as himself; and the work of it upon us, when we receive it, is like unto it. Our drawing and concentrating all in our own Will, is like the gathering together of the free light and warmth of the Sun into a burning glass; those rayes that before lay free, mild, and friendly in a larger room, thus forc'd together become furly, ireful and scorching : Or like fire half-stifled in a bundle of green wood, it fumes and glowes, and is sad in it self, and utterly uncomfortable to others ; but when it breaks out into a free flame, how chearfully doth it shine, and laugh,
and

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and look pleasant, filling the whole house with lightfomeness and joy ! *That* is mans Straiten'd Will ; *This* the Free Spirit and Will of God. Pride, and ambition, and thirst after knowledge and the glory and applause of men, do puff up the Soul, (when these are satisfied) make her look big and bloat : But that this Food is not wholesome, nor the growth sound, every small prick of adverse fortune, or frowns of men, do demonstrate ; the tumour of the mind then shriveling up like an empty-ed bladder. But that bulk and breadth that the Soul gets by feeding on Gods Will, is sound and permanent, as the Will of God is, which nothing can wash away.

3. And as *Strong*, as large, doth the Soul of man become by feeding on this Celestial Food : In so much that it can bear all things and endure all things. What makes the miseries and misfortunes of the World so tedious and irksome to men, what makes their Souls sink and faint under this burden, but eating of that poysonous fruit, *our own Will* ? Which would not be, if we had no Will of our own, but fed meerly on the good pleasure of God, giving thanks for whatever he brings upon us : For in all outward things, and to speak more fully,

in

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in all things that befall us, our Soul, our Body, our Friends, or Estate; in all these the Will of God is done, so far as Sin intermeddles not: So that if we relish no Will but the Will of God, how strong shall we be to bear all these! We shall be able *διόλως φέρειν*, easily to digest either Fortune, Good or Ill, Life or Death, Honour or Dishonour, Riches or Poverty; all will down save our own Will: This will choak the Soul; or poyson its complexion, make it lye in weakness and languishment, that it will be weak, sickly, peevish and infirm; the whole Creature of God will be a burden to it; nay, the least of them may prove an importable *Ætνα*.

4. But I go on. The Fourth thing considerable in Food is the *Tast*. And hitherto may be refer'd those affectionate expressions in the *Psalmist*, who speaking of the Laws of God, which is the interpretation of his Will, giveth abundance of sweetness and pleasantness to them. *Psalms* 19. *The judgments of the Lord are true and righteous altogether; more to be desired then gold, yea, then much fine gold; sweeter also then honey and the honey-comb.* And hence it is that the *Holy and Happy man* so meditates and ruminates on the Laws of God. *Psalms* 1.

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His

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His delight is in the law of the Lord, and in his law doth he meditate day and night. Psal. 63. My soul shall be satisfied as with marrow and fatness, and my mouth shall praise thee with joyful lips, when I remember thee upon my bed, and meditate on thee in the night-watches.

And certainly if the Will of the Flesh be sweet, and to be longed after so by the Carnal-minded man ; the Will of the Spirit, when it is once come, is much more sweet. For there is nothing in the Sensual Life of Good, not so much as of seeming good ; but it is really and fully in the Life Spiritual : Which we must believe ; for we cannot know till such time as we have experience of it ; and that will be when we leave off our commerce and conversation with the Will of the Flesh. *The lips of a strange woman drop as an honey-comb, and her mouth is sweeter than oyl :* [This is thy Carnal-mind, the Will of thy Flesh, (as *Maimonides* expounds it) a subtil inticing Serpent lying ever in thy bosom ; and yet a strange Woman, thy Harlot, with whom thou feastest and sportest, and forgettest thy Husband *Christ Jesus*, the Will of God, the Holy Spirit, the Divine Life.] *But her end is bitter as wormwood, sharp as a two-edged sword : Her feet go down to death, her steps*

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steps take hold on Hell. And here is the great difference betwixt the sweetness of our own Will and the Will of God : *That* ends in bitter choller, in wrath, and vengeance, and death ; but *this* is wholesome as well as toothsome, and is the very *nexus* and *vinculum* whereby vve are held in Eternal Life. Lust is svveet, Pride is svveet, Revenge is exceeding svveet ; and above all svveetness is the svveetness of Craft and Carnal Policy : But remember that as svveetly as thou lickest thy Lips in secret, thou hast svvallovved down poysen ; and it vvill burn in conclusion as the Fire of Hell.

God has brought thee into the wilderness, that thou mayest enjoy the Promised Land ; offers thee Angels food ; would feed thee with *Manna* : Let not thy mouth water after the Flesh-pots of *Agypt* : Say not with the grumbling *Israelites*, *Who shall give us flesh to eat ?* Lest the Lord in his anger, give you Flesh to eat, not two days, nor five days, neither ten days nor twenty days, but even a whole moneth, until it come out at your nostrils, and it become loathsome unto you ; and while the Flesh is betwixt your teeth the wrath of the Lord be kindled against you : That you be so

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far engaged in your own Will and headstrong wayes, that nothing but destruction can deal with you, And thus much of the *Taste* of this Food.

5. The Fifth and last thing, is *the Satisfying of the Stomach*. *Bodinus* tells us of a Story of a Noble of *Aspremont*, who used to entertain those that came to his House, with all Plenty and Magnificency that may be; the Tables furnished with all variety of the most rare Delicates, rich Furniture, excellent Attendance; every thing point device from the Stable to the Dining-room, above desire or expectation: But that which is strange, so soon as they were gone out of his House, both Horse and Man was ready to dye with hunger. The like Magick and Imposture is there in all those things that our deceiv'd Souls feed upon in this life: It is but as the Prophet expresses it, a meer dream of eating and drinking. It is *even as when a hungry man dreameth, and behold he eateth, but he awaketh and his soul is empty; or as when a thirsty man dreameth, and behold he drinketh, but he awaketh and behold he is faint, and his soul hath appetite.* *Isa. 29.* Such is the condition of all the adversaries of *Sion*, the holy people of God

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God, that hunger and thirst after God and his Righteousness, the fulfilling of the Will of God ; for this alone can fill the Soul of man. He that feeds of any thing else, sucks but in a rotten mist or fog, of scarce so good as the *Prodigals* husks, of no better than *Mahomets Ezeck*, that infernal Tree, whose fruit be but Devils heads, and root streams with flames of fire, and tracts of smoke ; of which who tastes, feeds not but is fed upon, ever consuming in unsatiable fiery appetite, and restless desire.

But the sound and satisfying meal of the Soul is the Will of her Maker ; not when it is done without her, but when her Life is that, and she never finds her self to live, but in that. The very Life and Spirit of God drunk in by mans thirsty Soul, that by continual repast from thence grows stronger and stronger, and sucks so sweet delight from these breasts, that she never hungers nor thirsts again ; never desires the tempting Poysons, the pernicious Pleasures, and false Contentments of this vain World : This is Christ alive in us, quite another Principle of Life, and another Food, from all that feeds our Eyes or Ears, or worse than these, our inordinate desires

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of Pleasure, Profit or Honour : This is that true *Manna*, that Bread from Heaven : Of this our Saviour witnesses, viz. of himself; *I am the bread of life : He that cometh to me shall never hunger, and he that believeth on me shall never thirst. John 6. 35.*

DIS-

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J A M. i. 22.

Be ye Doers of the Word, and not Hearers only, deceiving your own selves.

NOT to be troublesome, neither to you nor to my self, by any tedious Preface or Introduction: The Text will afford us at least these Three Doctrines.

1. *We must be Hearers of the Word.*
2. *We must be Doers of the Word, as well as Hearers.*
3. *We are not to deceive our selves.*

I. *WE must be Hearers of the Word.*

To exhort men to *hear* (sith there is naturally in them such an itching Desire of hearing and knowing) it may seem but a losing of time and labour: But because

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some mens dispositions are low and groveling, *veluti pecorum quæ natura prona atque ventri obedientia finxit*, (as *Salust* speaks) all their desires and imagination tending downward ; it will not be amiss to shew what good Causes there are, that men should give their mind to *the hearing* of the Word.

(1.) And surely no mean one is the *Resuscitation* of that better part of Mans Soul, that lieth slumbering in a Trance ; which many times being strongly called upon by the Word, with much adoe is reared up, and slowly and heavily moves its dull sight, that darkness so strongly had possessed before : But if so be a man here be not propitious to himself, and foster that Life which is then given him, like one not perfectly recovered out of a swoond, he sinks down again out of the hands of him that held him ; and many such neglects may enter his name amongst the Dead, whom Death gnaweth upon, because he heard not the Monitions of his Teachers. *The eye that slighteth his fathers counsel, and despiseth the instruction of his mother, the ravens of the valley will pick it out* : He lying thus like a dead carryon exposed to the fowls of the Air, the accursed Angels of darkness shall

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shall seize upon him, and quite eradicate the principles of true light and sight, in the valley of the shadow of death. Wherefore *Urgere iugiter*, *Awake thou that sleepest, that Christ may give thee light.*

*Surge, ne longus tibi somnus, unde
Non times, detur.*

And indeed a man least of all suspects his Friend to be his deadly enemy : Yet it fares so with foolish wicked men. *Righteousness is immortal : But unrighteousness bringeth death ; and the ungodly call it unto them both with hands and words ; and while they think to have a friend of it, they come to nought. Wisd. 1.* Which mischief might happily be prevented by giving due heed and attention to the Word.

(2.) For this Word, if we were grown fitly prepared for the receiving of it, is the *Seed of Eternal Life*, whereby we may be *born again*, and *regenerate into the image of Christ* : And it is our Saviours own gloss ; *The seed is the word of God. Luke 8.* Wherefore as in Nature, were it not for Seed, there would be no Herbs, no Plants, no Living Creatures, so without the Word there would be no generation of the New Creature ;

Creature ; which S. Paul also confirms : For this is plain, where no Salvation no Regeneration ; and without the calling upon the Lord no Salvation : For so it is written in the 10th to the Romans ; *Who-soever shall call upon the name of the Lord shall be saved. But how shall they call on him on whom they have not believed ? And how shall they believe on him of whom they have not heard ? And how shall they hear without a preacher ? And at last he concludes, Then faith is by hearing, and hearing by the word of God.*

But here some (for the infringing of the necessity of this Seed) perhaps may demand otherwise than the Apostle ; for he presently annexeth, *But I demand ; have they not heard ?* Some might be prone to say, *Have they heard ?* But the Answer is indifferent to both : *No doubt, their sound went through all the earth, and their words to the end of the world.* And this is the קול השמים or קול הרקיע, the voice of the Heavens, or the voice of that vast expansum from the Earth upward. For that no man too confidently restrict and straiten this Preaching, and this Word that S. Paul speaks of in this place, the Quotation is a part of the 19th Psalm, which begins, *The heavens declare the glory of God, and the firmament sheweth his handy-work.*

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work. This *ἡ ἀέρ* (as *Theon* calls it in his *ἔκτα* upon *Aratus*) this far-stretched Firmament, or all-incircling Air,

— Τὸν δ' ἰδμεν' ἀνδρες ἑώμεν

Ἄρρητον —

We never let rest, ever anvelling out its Makers praise, by Air-beating sounds and voices. Yea that *lower* noise of the breathing of Men and Beasts, call aloud unto us for obedient thankfulness, to him that is the life and breath of all living things; that *וְיָחַי הָיָה* the *Life of the World* (as *R. Moses the Egyptian* calls him) who if he should draw in his rayes of livelihood out of this great Universe, the World would be as a dead fabrick in silence and desolation.

But this by the way for the due extent of *S. Pauls* words in that place: For I conceive not that the Spirit of God writes in Lawyers lines, a little in a great deal; but a great deal in a little. I could travel further in this seeming Digression upon the Apostles words; and yet bring all home at the last; but I will rather pull in the reins, and put on strait to the place I left.

If then without Hearing, (at least in some sense or other) no Faith, without Faith

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Faith no Calling upon God, without Calling upon God no Salvation, without Salvation from the Old Man and his deceitful lust, no Regeneration ; then surely it is very requisite, that we give heed to the Word, and hearken to it, and dispose our selves aright, for the receiving of it, as the necessary Seed for our New Birth and Holy Regeneration.

According to this Analogy of calling the Word *Seed*, the Auditors or Disciples of them that teach the Word are called *Children*, as begotten of their Spiritual Parents by the effusion of this Seed of the Word. So amongst the *Hebrews*, בני חכמים *the Sons of the wise men* are as much as the Disciples, or those that hear and are instructed of the wise men ; and so *fili Prophetarum*. And accordingly S. Paul, *Gal. 4. 19. My little children of whom I travel in birth again, till Christ be formed in you. Ep. to Philemon, ver. 10. I beseech thee for Onesimus, whom I have begotten in my bonds.*

But we commonly take this expression to be metaphorical, and the truth of every thing we ground in Sense, and make account there is no generation but of Natural Bodies, which we may touch and see ; making thus the visible World the *idea* and paradigm of better Essences, and like *Epicureans*

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tureans or *Saducees* we make nothing of invisible; or at least not conceiving aright of them, set them in the scale of Truth at least a staff lower.

But if we could conceive that the spirit or life of every thing is the thing, and that we look upon to be but the tabernacle or husk of it, or any wise, the vehicle or receptacle of it, and not the thing it self: We might very easily conceive that this Regeneration is as true and real generation as is in visible Nature; and there is as it were rather a succession of a new Lord in this outward fabrick of our Bodies, than the old, new-clad with superficial accidental habits. *Can the fig-tree, my brethren, bring forth olives, either a vine figs? So can no fountain make salt water and sweet.* So new actions, in transient evolution, must have a new centre or bottom of Essence, which is the heart of life, which is the being of every living creature.

Now the *evolved* life of man consists in this, in knowledge or apprehension of things, and a lively sympathy and antipathy with them, whereby he doth either desire or abhor from them. And if all the knowledge of these things which he now is perswaded of, together with desire and abhorrency, sympathy and antipathy, fear
or

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or hope of future matters, the memory of things past, the sense of things present were utterly taken from him, where would he be ? Or how would he feel out himself or find out himself ? This would be but turning man to destruction. שנה ידיו. They would thus become a sleep ; a sleep that they sleep, that descend into the chambers of darkness, and whom God hath covered in the grave.

And in some sense, those words of Job are excellent : *O that thou wouldst hide me in the grave, and keep me secret till thy wrath were past, and wouldst give me time and remember me ! Thou shalt call me, I shall answer thee, thou lovest the work of thine own hands.*

When this death is perfected, in which there is no life, but only a sense that we are utterly dead to all things, then God makes a new man contrary to that of the Devils framing, and inspires a new Life, and a new Breath, and loves this work of his own hands, *Thou turnest man to destruction ; again thou sayest, return ye sons of men.*

So then if this be destruction and death, then must a new sense and apprehension of things, new sympathy and antipathy, new embracing and abhorrency, be a new life,
a new

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a new generation, a new creature. *Therefore if any man be in Christ he is a new creature. Old things are passed away, behold, all things are become new.*

Here is plainly a new *species*, to speak in the Language of Philosophy: For to distinguish *species* by outward figure and colour, befits Children rather, and Painters, than Men of Understanding, and true Philosophers. The true and real inward difference betwixt a Stone, Plant, Brute, and Man, is, that the second exceeds the first by the spirit of *Vegetation*, the third the second by *Sensation*, and the fourth the third by *Reason*. And that a Regenerate man differs intrinsically from a Natural man, is, that his sympathy, sense, and knowledge is in the life of *the Spirit of God*, and the others in *the spirit of the world*. 1 Cor. 2.

So then the life of evolution or transient action in our Souls being utterly other from the Natural mans, surely the original or centre of life is now quite another: And here is generation of life *ab intimo*, as deep as understanding can conceive of, or apprehension penetrate to.

If then this Seed of the Word be of such efficacy that it beget a man into a new *species*, even into the beautiful Image of Christ; and that hereby we be linked into
such

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such Noble Kindred, as to have to our Fathers such as are the Sons of God by Regeneration; being born of God first themselves, and so begetting Children in Christ. (Otherwise they fling but Seed as Gardeners and Husbandmen do, and that that grows is nothing like him that casts it.) Moreover we our selves being able, after full age in the strength of Christ, to propagate the lovely Image of the Life of God; surely it should be a sufficient incitement to receive the Word with as much eagerness, as the dry womb of the Earth, doth the refreshing Rain after a long drought.

(3.) But as the Word is Seed to beget, so it hinders not but that it may be *nourishment* for the conservation and increase of that which is brought forth. 1 Pet. 2. 2. *As new born babes desire the sincere milk of the word, that you may grow thereby.* 1 Cor. 3. *I could not speak unto you brethren, as unto spiritual, but as unto carnal, even as unto babes in Christ, I gave you milk to drink, and not meat, for you were not yet able to bear it. There's Milk and Meat.* John 6. *And Jesus said unto them, I am the bread of life; he that cometh to me shall never hunger, and he that believeth in me shall never thirst. There's Bread and Drink.* But this was
such

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such Bread as the *Pharisees* ill Stomachs could not digest ; neither as yet can they. *Is not this Jesus, the son of Joseph, whose father and mother we know ? How then saith he, I came down from Heaven ?* See how they go about to vilifie the Meat, rather than any way suspect the foulness and weakness of their own ill Stomachs.

But as all are not to stretch out their hand to every dish, and intemperately and unseemly to seize upon that which is not meant for them : [*Seek not out the things that are too hard for thee (saith Siracides) neither search the things rashly that are too mighty for thee. But that which God hath commanded, think upon that with reverence, &c. Ecclesiasticus 3.*] I say, as we are modestly to decline that which we are not as yet fitted for receiving : So no man hath excuse from receiving some or other of the variety of meats that He hath prepared, who feedeth with his goodness, every living thing. Old men and babes, young men and children, they all are sustained by the Word, according to every ones necessity and capability : Or else how could the young ones increase ? Or they of full age subsist ? Both which is the Will of God.

That which *Theophrastus* hath in his First Book of his History of Plants, belongs in-
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That which *Theophrastus* hath in his First Book of his History of Plants, belongs indifferently

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differently to all kind of Generation, ἡ γὰρ φύσις οὐκ ἐστὶν ἀποδοῦσα ἀλλὰ καὶ ἀναπτύσσουσα. Nature is not content with the bestowing of a being upon things, but works them up to the perfection of that being. As in little Plants, that in time grow to their just bulk, blooming and bearing Fruit plentifully. And it is said of our Saviour, that *he shall grow up like a plant*: And our Saviour saith of the *Kingdom of Heaven*, that it is *like the growth of the mustard-seed tree*.

Now as this new Life is called a Plant for its vegetation, so is it also termed a Child for its tender sense and simplicity of meaning. That therefore that hath knowledge and sense, having also an appetite to nourishment, and that a nourishment proper to sustain its own Nature; and the Word being the proper nourishment of those spiritual new-born babes; then if there be no such desire in us to this Word, it's a sign there is no such Principle of life in us, or if there be, that it is sick, or the Stomach past by over-much fasting. But if this Life, by not giving it its due nutriment, either for measure or quality, come to be extinguished; we prove our selves (it's an horrible thing to think of it) no better than Murderers of the Innocent and Just one: For Murder is not the cutting and slashing of

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of the Visible Body, but the extinguishing of Life.

And thus we have seen in brief, That for the raising of our Souls from Death, for the begetting of the Holy Life, and for the conservation and increase of the same, we ought to be Hearers of the Word.

II. WE pass on now to that other Doctrine proposed, *That we ought not only to be Hearers, but Doers also of the Word.*

That awing sense of God which is impressed (if not upon all, yet at least) upon most mens Souls, together with a Natural desire of security and tranquillity of mind, and every pleasing good ; That experience and acknowledgment of our own imbecility and insufficiency, walking in the fear of darkness, and *knowing not* (as the Apostle speaks) *whither we go* ; doth easily induce even our Natural and Fleshly minds, out of love to our selves, to lay hold upon somewhat, which we conceive stronger than our selves : And this we call *God* ; and that outward erected form of Religion in all Churches, as Hearing, and saying of Prayers, and giving Attention to the Word, we call *Gods Worship*.

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And a Worship it is surely too too easie; and so fit for the vafrous and subdolous Spirit of the Natural man to play its wily pranks in, that it being well instructed by the sly and subtle counsels of that Old Serpent, the Devil and Satan, it turns those good constitutions which should have been introductions to further Holiness, into a strong fort or castle of false satisfaction of Conscience, and most pernicious diabolical delusion; whiles we take our selves to be distinguished from the wicked, reprobate brood, by outward performances of Ear-labour and Lip-labour, without the practice of that which is taught us out of *Moses* or *Christ*; plainly according to the *Pharisees* in our Saviours time, whom the Holy Baptist sharply rebukes for such kind of imaginations. *Bring forth fruit worthy amendment of life* (saith he). *And think not to say within your selves, we have Abraham to our father: For I say unto you, that God is able even of these stones to raise up children unto Abraham.*

Surely it is out of the want of that feeling Knowledge of that which is so acceptable to God, and a fond over-estimation of our own poor naked and contemptible Souls; or a conceit that God would want persons, (if we Christians be excluded) to make up
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the number of the Inheritors of Heaven; that makes us think that such superficial performances will make us allowable before God. But nothing is acceptable to him but a simple, humble and unfeigned obedient Spirit: Nothing glorious in his eyes, but his own Life, the Soul inacted and quickened by Christ. *All flesh is grass, and all the glory thereof as the flower of the field. The grass withereth, the flower fadeth, but the word of our God endureth for ever.* This is the Word and Eternal Life, on whom whosoever doth believe, and by true Faith in his strength is Regenerate into, shall obtain Everlasting Life; otherwise he abideth in the Sentence of Death, and the Wrath of God is upon him.

'Tis true there be notable Preheminences and Priviledges given even to the Natural Fleshly *Adam*. *Ὁ κόσμος διὰ τὸ ἀνθρώπου*, saith *Hermes*, *The whole World subsists for Mans sake.* But this Prerogative howsoever hath its condition, which follows, *ὁ ἄνθρωπος διὰ τὸ θεοῦ*. *The World for Man, but Man for God.* And how for God? To wit, that his Life may be in us; that his Christ may be in us: Not so many verbal points of Christianity, not so many notions of Divinity, not so many moon-shine imaginations, from the Word heard or read, in Books, in

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our Hearts, in the Visible World, in Heaven, in Earth, in Men. Christ is not dead and unprofitable phanſie, but the vigorous ebullition of Life. Which Life if it be not in us, then are we not partakers of that we were deſtinate to; for *Man was made for a Tabernacle for God; he's Materials for his Holy Temple.* But if we will not be *living ſtones* (as the Apoſtle ſpeaks) we ſhall have the ſame doom that unprofitable trees or timber; *They are fit for nothing, but to be hewn in pieces, and caſt into the fire.* This is the end of that fruſtraneous brood of the Sons of Belial, the off-ſpring of unprofitableneſs, that fall ſhort of the end they were intended to by their own diſobedient perverſneſs. The beſt of them fare no better. *Man being in honour hath no underſtanding, but is like to the beaſts that periſh.*

I, but we learned Scholaſticks, have *Underſtanding* enough; or at leaſt, as much as any.

As much as we have *Obedience*. Surely Underſtanding is meant there the holy obedient Wiſdom; which alone preſerveth from death, as we may ſee out of the Prophet Baruch. *They that had their paſtime with the fowls of Heaven, (high and lofty Contemplations; they that played with*
the

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the soaring Eagle, and delighted themselves in her strong, acute sight) *These are come to nought, and gone down to Hell; and other men are come up in their stead. When they were young, they saw the light; but they understood not the way of knowledge, neither perceived the paths thereof; neither have their children received it, but they were far off from the way. It hath not been heard of in the land of Canaan, neither hath it been seen in Theman. Nor the Agarens that sought after wisdom upon earth, and the merchants of Nerran and of Theman, nor the expounders of fables, nor the searchers out of wisdom, have known the way of wisdom, neither do they think of the paths thereof. See what a great deal of Understanding is purchased by Disobedience. Though our outward and inward ears be enlarged, and plentifully drink down many rivers of outward instructions, or inward imaginations, and high and learned Theories; yet if we be void of that true Wisdom, that hath its root in hearty obedience to the Holy Word, we are without understanding, and become as the beasts that perish.*

Wherefore let us not hug our selves in a false conceit of unhappy Knowledge; since not the hearers of the word, but the doers, are justified before God. Let us not say

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within

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within our selves, we have Christ for the Head of our Religion, we have read his Words, we have heard his Embassadors speak to us, we have fetch'd out many a notable notion in the Christian Theology; we are well instructed in all points of the Holy Faith, we have heard much within, we have received more from without, we are the Holy Church and true Disciples of Christ. Let us not prize our selves too high for these empty respects; and think that if we be excluded, God will want Guests to sit down with *Abraham, Isaac and Jacob*, in the Kingdom of Christ. No. God is able even out of stones and dust to raise up Disciples unto Christ. But if we be the Disciples of Christ, let us give more heed to the voice of our Master. *Matth. 7. Whosoever heareth my words, and doth the same, I will liken him to a wise man, which hath built his house upon a rock: And the rain fell, and the floods came, and the winds blew, and beat upon that house; and it fell not, for it was founded on a rock.* The doing of the Word is the sure Foundation, a Foundation no less strong than a Rock. But *he that hears and doth not, is like him that founds his house upon the sand; or builds Castles in the Air; He shall not abide the Judgment of God that comes like a Whirlwind,*
nor

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nor the fierce tempest of his destroying Wrath ; but he shall be confounded in his thoughts, and all his imaginations shall vanish into smoke.

BUT to handle this present Proposition more distinctly : *That we should be Doers of the Word*, there are many *Reasons*.

1. One *Argument* is taken from the *End* of the Word heard, which is *Practice* and *Purification*.

It is *Aristo's* saying in *Plutarch*, ἐν βαλανεῖς ἔτι λόγῳ καὶ καὶ ἀδελφοῦ ὁραλὸς ἔστιν. *A bath that purgeth not, and speech that reformeth not, be both alike unprofitable*. But how can any admonition purge or reform, unless the Hearer doth his endeavour to *practise* ? The Word of God is no Magical Charm, that the meer hearing of it should be sufficient for this or that disease of the Soul. It may indeed beget a desire or propension to that which is good (for which cause the Old Serpent stops his ears, as close as he may, from the receiving of this spell) but if we go no further, that motion is lost, and we recoil further back into evil.

So that we see what small *profit* we reap, if we rest in a bare Hearing of the Word : And it is as little for our *credits*, if we will believe the *Stoick*. “ If

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“ If any man brag that he hath the faculty of expounding *Chrysippus* (saith *Epictetus*) say thou to thy self, [Unless *Chrysippus* wrote obscurely, this man hath no such great cause to boast.] Well I come to *Chrysippus*, I understand not his Writings, I seek an Interpreter, *Kal μήχει τό-
ντι ἔτι σοφὸν εἶδέναι, ὅταν ὁ ἄνθρωπος ὁ ἐξηγητὴς, ἀναλαμβάνει χροῖας τῶν περὶ ἡμετέρας, ὅτε αὐτὸ μῶρον σοφὸν εἶναι.*
Hitherto (saith he) *there's no great matter done : But when I have got an Expositor to instruct, it remains that I put in practice those Precepts ; and this is the only magnificent thing ; the other are nothing.*

Methinks the old lame man speaks perfect good sense to him that is not more senseless and blind than he was lame.

“ Three necessary points there be in Philosophy (saith the same *Stoick*). The first consists in the use of Precepts ; as, That we should be modest in our Behaviour ; true in our Speech. The other is the argument or demonstration, that we ought to be so. The third and last is a clear dilucid Logical proof, that this argumentation proceeded right. The last is necessary for the second, the second for the first : But the most necessary, and where we ought to rest, is the first. But we quite contrary, bestow all our time
“ in

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“ in the latter, and utterly neglect the first, *Τὸ μὲν ἑκείνου ποῦ, &c.* Therefore (saith he) we lye nevertheless, but how to demonstrate, that we ought not to lye, *οὐκ ἔστιν ἔργον*, we have it at our fingers ends.

The case is plain, there wants no Application.

If so be we were as faithful and industrious to perform the Christian Life, as we are sedulous to be instructed in the Christian Truth, surely the reputed Church of God would send a more acceptable favour into the Nostrils both of God and Man. But whiles Religion is to whet our angry tusks in Controversie of Points, to scandal one another, contemn one another, and hate one another, contending more for the setting up of Opinion, than for the purchasing of the precious Life of Christ; it's no wonder that the Holy Church, which should be as the fragrant Paradise of God, be turned into the sink of Satan, and a stinking sty of Swine-like *Epicures*.

The *Gnosticks*, a most wicked Sect of Christians, in *Plotinus* time: When they could get one to be of their Heresie, and had instructed him well in their Principles (which was all they aimed at) then they out of self-favour, crown him with the magnificent Title of the Child of God; though

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though their Life as abominable as the Devil could wish, or Man imagine. *Σὺ δὲ θύωαις, οἱ δὲ ἄλλοι, &c.* Thou art now become the Son of God ; but others whom thou admiredst before, they are no Children of God, they are no body. *Σὺ κρείττων ἔγερυ ἰδὲν πόνους,* Thou art greater than Heaven, without labour or pain.

A goodly Religion indeed, that consists in a *Βλέπει* *αὐτοὺς* *θεῶν*, when they themselves are but in the jaws of Hell, and in the arms of the Destroyer.

“ What ? (saith *Plotinus*) can a man see
 “ God, and in the mean time abstain from
 “ no manner of pleasure, in anger impo-
 “ tent, in good fortune insolent, in adver-
 “ sity impatient ; remember the Name of
 “ God, and in the mean while be held with
 “ all manner of Passions, overcome no kind
 “ of perturbation ? Vertue arrived at its
 “ due pitch, with true Wisdom and Pru-
 “ dence, shews God unto us ; *ἀλλὰ δὲ ἀρετῆς*
ἀλλοτρίης *θεοῦ* *λεξιματώδης* *ὄνομα* *ἐστίν* : But without true
 Vertue the naming of God *ὄνομα* *ἐστίν*, is but a
 name, a word, a sound, an eccho, nothing.

See how the Heathen Philosopher triumphs over those unworthy Christians, whose Religion was but Opinion, and their Life the depth of filth and corruption. Or see rather how moderately and civilly he carries himself toward them, that in their
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Controversies are ready to eat up and devour one another.

2. But I will endeavour to convince them with the Apostles own Argument ; viz. *That they that hear and do not, deceive their own selves.*

There be many testimonies of Scripture that will witness this deceit.

Gal. 6. 7, 8. *Be not deceived, God is not mocked, for whatsoever a man soweth that shall he also reap : He that soweth to his flesh shall of the flesh reap corruption, but he that soweth to the Spirit, shall of the Spirit reap life everlasting.*

So S. John. *Little children be not deceived, he that doth righteousness, he is righteous even as he is righteous. He that commits sin is of the Devil ; for the Devil sinneth from the beginning.*

1 Cor. 6. *Be not deceived, neither fornicators, nor idolaters, nor adulterers, nor wantons, nor defilers of themselves with mankind, nor thieves, nor covetous, nor railers, nor extortioners, shall inherit the Kingdom of God.*

How frequent are the Apostles in inculcating this so plain a Truth, *That righteousness of life is that which leads to God and his Eternal Kingdom !* Surely those Holy
Watch-

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Watchmen of *Israel*, did see the time would come, that the delusions of the Devil would so strongly possess the heads and hearts of men, that they would be fast glewed in hypocritical holiness to some outward form of Religion; as the formal *Hearing of the Word*, and such like; that they might with a more quiet false Conscience, omit the greater things of the Law; as Justice, Temperance, Charity, Humility, and the whole quire of Holy Vertues. The other they ought to do, but by no means to leave these undone.

But now I will endeavour to shew how this simple sort of Souls are befooled.

Galat. 6. *If any man seem to himself that he is somewhat, when he is nothing, he deceiveth himself in his imagination.* Now these empty Hearers of the Word, that they think themselves to be somewhat, is plain from hence; else would they seek something better; but being that they set up their rest in this outward performance, it's a sign that they seem to themselves not to have got nothing.

But that they are as surely nothing, as it is sure they take themselves to be something, is easily proved out of 1 Cor. 13. *Though I speak with the tongue of men and angels, and have not charity, I am as sounding*

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ing brass and a tinkling cymbal. And although I had the gift of prophesie, and knew all secrets, and all knowledge; yea if I had all faith, so that I could remove mountains, and had not love, I were nothing.

Now that they that are but idle Hearers of the Word have not Charity, and so consequently are nothing, will be proved out of the effects of Charity. *Love suffereth long*: They are impatient. *Love is bountiful*: They are griping and covetous. *Love envieth not*: They are choaked with malice. *Love is not puffed up*: They are swoln with deceitful imagination. *Love disclaimeth not*: They regard not the humble. *It seeketh not its own*: They are not contented with their own. *It is not provoked to anger*: They are implacable. *It thinks no evil*: They meditate no good. *It rejoyleth in the truth*: They are contemners of the Truth. *It believeth all things*: They believe no more than serves their own turn. *It fulfils the Law*: They only hear the Law.

The estate of this kind of people is well described by the Prophet Esay: *The multitude of all nations that fight against the altar, shall be as a dream, or vision of the night. Even all they that make the war against it, and strong-holds against it, and lay siege*
unto

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unto it. And it shall be, like as an hungry man dreams, and behold he eateth, and when he awaketh his Soul is empty: Or like as a thirsty man dreameth and lo he is drinking, and when he awaketh behold he is faint, and his Soul longeth. So shall the multitude of nations be that fight against mount Sion.

That we are to sacrifice our selves, that is our wickedness and fleshly life, no man, I think, will deny. But so exceeding misery it is, and smart to Flesh and Blood, to undergo this mortification, and to lye broiling in this consuming fire, that there needs a stedd, strong upholding instrument for this so weighty performance; which is *all-bearing Patience*: This holds up the mortified Soul in its extreme burning anguish; and therefore is not unlike an *Altar* that bears the Sacrifice.

Now they that fight against this real Service of God, which is the mortification of our sinful Lusts, the sacrificing of our evil Life; and against *Sion*, which God calls *the Hill of his Holiness*: Let them dream never so strongly, nor phansie never so deeply, that such a measure of Righteousness will serve their turn; a formal Hearing of the Word, and a favourable false Application out of the same; all this sweet repast and imaginary trust and persuasion,

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swafion, will prove but a vision of the night, and a feasting upon phanſie in de-
ceivable ſleep. For theſe *Dreamers*, inſtead
of purging the Fleſh by the ſacrifice of fire,
deſile the Fleſh with the fire of Luſt : Great
pretenders to *Knowledge* ; and therefore ſe-
dulous Hearers, but no Doers : *Clouds*
without water ; and they, you know, make
a goodly ſhow of whitish ſhining light ;
though not ſo thoroughly enlightned as the
blew Sky : Stars they are ; but *wandering*
Stars ; the end of whoſe ſtaggering pe-
riod, is to ſet in *everlaſting blackneſs of*
darkneſs.

But I go on now to two other Argu-
ments.

3. A Third Argument is taken from the
Dignity of the Word it ſelf. *Thou haſt*
magnified thy name and thy Word above all
things, ſaith the *Pſalmiſt*.

Hitherto belongs the Purity of the Word.
Thy Word is moſt pure, therefore thy ſervant
lovethe it. Pſal. 119. And it is *Philo's* ob-
ſervation upon the manner of the giving of
the Law, out of Fire, and Smoke, and
Lightening, *πάγλας ὡς καὶ διαφανὲς, &c.*
Well and beſittingly may the Word of God be
ſaid to come out of the fire ; ἡκεῖθεν καὶ ὡς βεβα-
βαινταὶ τὸ διὰ λόγου, καὶ διὰ τοῦ ἁγίου πνεύματος. For the
N holy

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holy oracles of God are accurately purged, and tryed, even as gold in the fire. So the Psalmist; Psalm 12. The words of the Lord are pure words, even as silver which from the earth is tryed, and purified seven times in the fire.

So great Purity was conceived to be in the Law of God, even the written Word, that no Heathen durst venture to interfert any pieces of it into their Writings: So Holy it was accounted that they durst not contaminate it *Βεβήλοις σβυμασιν*, with their profane mouths; as Josephus writes, from the testimony of *Hecataeus*.

Demetrius in the same Historian reports, that one *Theopompus* grew distracted by being too bold and busie with these Writings: And that *Theodectes* the Tragædian, lost his sight. And no wonder; for by Josephus's relation, these men sought rather for Flowers to adorn their Works, than for wholesome Instructions to reform their Lives. *Theodectes* (it's likely) spied somewhat there that would *grande sonare*, that would sound gravely, and make a majestick noise, fitting his Tragick buskin; but the man had little mind to set his feet in those Lawes of God, to do them.

And hence so much distraction, phrensie and blindness possesseth us this very day.
Yet

Yet like bold impudent Flies, we sieze confidently upon those precious Oyntment-pots of the Apothecary, and in this plenty of wholesome refreshment, have Wings and Feet clung together ; and lose our Life even in the very Book of Life. *Prov. 25. If thou hast found honey, eat so much as is sufficient for thee :* That is as much as thou canst well digest into practice. For so it is with the Word as it is with Meat : Not taken it doth no good : Taken in and not digested it brings but Diseases : But taken in and perfectly digested by honest labour and exercise, preserveth Life and Health.

4. But these Considerations are more proper to the Fourth and last Reason, why we should be *Doers of the Word* : Which hath reference to us ; and is the Reward of keeping his Commandments. *By them is thy servant taught, and in keeping of them there is great reward. Psal. 119.* *אַמִּידוֹת מַלְאִי, אֲמִידוֹתַי; תְּשׁוּבָתִי, אַ תְּשׁוּבָה* a Threefold great Reward ; A reward in Estate, a reward in Body, and a reward in Soul.

(1.) A reward in Estate.] *Blessed shalt thou be in thy basket and in thy dough. Blessed shall be the fruit of thy body, and the fruit of thy ground, and the fruit of thy cattle,*

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and the increase of thy kine, and the flocks of thy sheep. Deut. 28. But if we think *Moses* word not sufficient, *Christ* himself will put in security, for supply of all necessities, if we take but the condition of Obedience. *Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you. Matth. 6.* So the *Psalmist*; *The Lyons rore and suffer hunger, but they that fear the Lord shall want no manner of thing that is good.* There are manifold Testimonies in Scripture to this purpose, and so obvious that quotation is needless.

(2.) The second reward is in a mans Body; for Strength, Health and Beauty. *Fear the Lord and depart from evil, so health shall be to thy navel, and marrow unto thy bones. Prov. 3.* Envy, Anger, Hatred, and discontented Melancholly, which reign in either proud or pusillanimous Souls, weaken Nature, and destroy the Body; but Life and Vigour is in the perfect Law of Charity. A chearful Conscience purifies and refines the Blood, but disobeying the inward Light, is the choaking of the Vital Spirits. *A sound heart is the life of the flesh, (saith Solomon) but envy is the rottenness of the bones.* This for Health and Strength. Now for Beauty. *The wisdom of a man doth*

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doth make his face to shine. *Ecclesiastes* 8. and *Ecclesiasticus* 25. The wickedness of a woman changeth her face, and maketh her countenance black as a sack. The heart of a man changeth his countenance, (saith the Wise Man) whether it be in good or evil. So if there be a continual vigorous habit in the heart of shining Vertue and lovely Charity, it will issue even into the face of a man in all friendly amiableness. *Moses* was so fill'd with this Heavenly Beauty, that the Children of *Israel* could not look upon him for his glorious splendour. But the works of darkness make the spirit of a man to set in gloomy obscurity and deadness.

(3.) But now we come to the third reward ; which is in the Soul. *Psal.* 19. 7. The law of the Lord is an undefiled law, converting the Soul ; *ἐνσυνίζον* *ἡμῶν* say the *Septuagint* ; the word which the *Platonists* use.

For the clear understanding of the dignity of this *Conversion*, we are to take notice of the nature thereof. Conversion therefore includes two things ; a leaving and a making toward somewhat : And here in this Christian Conversion, that which is to be left is the Creature ; and that which is to be turned unto, is God.

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The leaving of the Creature is the forsaking of whatsoever is not God, but especially the renouncing of our own selves ; For while we cleave unto the Creature we most of all cleave unto our own selves ; for we adhere unto it, for our own sake. Self-love is the hinge or centre upon which we turn from God to the Creature ; and upon which we *begin* to circle from the Creature to God again : But the accomplishment of Conversion breaks this thing, abolisheth this centre ; and then we have our fixation in God, and all our motion and operation of will and affection, is upon him and from him.

That *Egyptian* King (as *Herodotus* reports in his Second Book) when he had prohibited his Subjects sacrificing to God, and had shut up all the Temple doors in *Egypt* ; he presently employes all his people in his *own* Service, and sets them to lead Stones to build Pyramids for his own Honour, and the lasting Memorial of himself.

No man would be so mad as to forsake the Service of God, to be a drudge to an inferiour Master : But without question, the plot is to be his own God and his own Master, and to employ all his strength for himself,

But

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But how the Law of God doth convert the Soul from this Idolatry ; and that which we *falsely* seek after, how it brings us truly more near unto, will be seen from the manner of this Conversion of the Soul to God.

Πᾶσι δ' ὁμολογεῖται ὡς ἰσοπέδιον, saith *Proclus* in *Plato's Theology*. The conversion of things to their causes or principles, is to receive assimilating influence from them, or to rise up and ascend nearer and nearer unto them, and to become more and more like them. To return therefore unto God is to become like to him, by the recovery of the lost Image of *Adam*, who was made according to the similitude of God.

Now the Image of God what it is, seems not to be unknown even to the very Heathens. The ancient *Greek Poet*, brings in *Ulysses* musing with himself, amongst his travels, what a kind of People he had fallen among ; after this manner,

Ὅμιος ἐγὼ τίην αὖτε βροτῶν ἐς γαῖαν ἵκτω ;

ἢ εἰ οἱ ὕληται τοι καὶ ἄγεαι ἐνδὲ Σκαιοῖς ;

ἢ ἐπελόμενοι ; καὶ σπιν νότον ἐπὶ δευδῆς ;

What a kind of People be the Inhabitants of the Land into which I come ? Are they injurious, barbarous and unjust ? Or are they of a

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loving

loving disposition, courteous unto strangers,
and of a Godlike mind? *Kul con viſi Di dadiſi*;
Are they *animo Dei formi*? Where the Poet
plainly makes the form or image of God
conſiſt in Love, in Righteouſneſs or Juſtice,
and Courteouſneſs; they being contrary to
Injury, brutiſh Fierceneſs, Cruelty and In-
juſtice.

The Divine Philosopher speaks out more expressly, though in fewer words ; *To be like unto God is to be holy, just and wise.*

I might multiply words here for the setting forth of the manifold Benefits and Graces that accrue to the Soul of Man from his Conversion to God, and Obedience to his Holy Word : But nothing more can be said than this Image of Christ doth either express, or at least imply.

Justice, Holiness and Prudence comprize all Excellence. That generous Magnanimity of mind, that bears it self above all the contempt that can follow the practice of that which is Good, or abstinence from that which is Evil : Σοφροσύνη καὶ δαρεν, ἀνδρεία βλασφύρην ἔχουσαν σωφροσύνην, σιμύνηται καὶ αἰδῶς ἐπιεικείας ἐν ἀγέρμῃ καὶ ἀκώμῃ, καὶ ἀπαθείᾳ διαθήσας, ἥτις πᾶσι ὁ τῶν κατὰ θεοῦ νόμος ὅπου ἐπιλαμβάνονται : Pure Temperance ; Manly and awful-eyed Fortitude ; Gravity and Modesty gently moving in all peaceful and steady tranquillity ; and a God-like Under-
standing,

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standing, watering with showers of Light this flourishing Paradise of Piety and Vertue : This, and whatsoever else we can conceive that Good is, is contained in this Divine Image ; nay more than we can conceive, before we be transformed into that likeness.

The *Wisdom of him that is regenerate* into this image and conformity with God, dives into the depth of Darkness ; unties the knots of that Old Serpents train ; breaks off the bonds of Death and Hell ; pierceth like Lightning into the inwardness of things ; stands before the Throne of Immortal Glory. That *Holiness* winds it self from all corruption of the Flesh ; flies above the bewitching attraction of the Body ; looks upon God in unspotted purity. That *Justice* gives every thing its own ; That which is *Cæsars* to *Cæsar*, and that which is Gods to God : But nothing to it self ; seeketh nothing for it self ; exulteth not in it self : But gives all to God ; seeks all for God ; rejoyceth alwayes in God. *Thou art worthy O Lord to receive honour, and glory, and power ; for thou hast created all things ; and for thy wills sake, they are and have been created.* Rev. 4. Thus be they nothing in their own eyes, as indeed they are nothing ; but in profound Humility and Gratitude, (which
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is the most exquisite act of Justice) give all to the Eternal and Everlasting Majesty.

This is that lovely, beautiful, and most desirable Image of Christ the Son of the Father. Who hath part here is an Inheritor of Eternity : But he that by false and lazy imagination and phansie, remains in the Devils deformed Nature, his doom is everlasting Death, and unspeakable Misery.

A N D thus much for the Reasons, *Why we should be Doers of the Word.* I will only speak a word or two of the Proposition that is left, and so end this Text. The Proposition is this ;

III. *That we are not to deceive our selves.*

Errare, falli, decipi, &c. To err, or be deceived, saith Tully, *turpe est* : And that methinks should be a sufficient Argument to avoid it. But to deceive ones self is a double fault. He that deceives himself is both *Fool* and *Knave* (as we say) both the gull and the cheater, the deceived and the deceiver. Though to say the truth, he that is deceived by another, was first deceived by himself. *Ὁ γὰρ ὅς ἐστιν βλάτης ἑαυτοῦ ζήνων, (saith Aristotle) καὶ οὐκ ἐν αὐτῷ αἰστανόμενος, καὶ αὐτὸς ὅς ἐαυτὸν ὅσοι πολλὰ καὶ.* *The same defective*

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defective Principles that expose a man to be deceived of another, exposeth him as well to be deceived of himself. No man is discovered to be a fool by another, but he was so in himself first : And who made him so then ?

But how can this be, That man should be so *wise* as to circumvent himself, and so *foolish* as to be circumvented by himself ?

Certainly it implies more Natures than one in a Man. The *Platonists* reckon up three in general ; there is *νῦς*, *ψυχή*, *εἰδωλον ψυχῆς*.

(1.) There is *Understanding*, that lamp of Heavenly Truths, or Intellectual illumination. (2.) There is *the Soul* in the middle, where Will and Reasoning is situated. (3.) In the last place, there is *εἰδωλον ψυχῆς*, that Life which resides in the Body, and is but a *shadow of the Soul* ; the darkened Cave of evil delusions, falsehood and deceit ; a den of all Serpentine Natures, false Spectrums, Magical Allurements, thick Mists, benumbing Vapours, execrable Whisperings, vain Terrour, false Delight, bewitching Apparitions, fair flitting Phantasms, deceivable Suggestions, besotting Attractions.

Here's that damn'd cell ; where those three grand Impostors and Conspirators against the Soul, plot their fraudulent mischiefs ;

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chiefs; the *Flesh*, the *World*, the *Devil* : Or rather, here is a World of Devils in this Life of the *Flesh*, where the Prince of Darkness rules.

Well hath *Zoroastre* described this place. He calls it *μελαναυγία κόσμος*, a *World whose light is the blackness of darkness*.

Ὁ βυθὸς αἰὲν ἀπὸς ὑπὸ τοῦ Ἄδης

Ἀμφικερὲς, ῥυτῶν, εἰδωλοχάρης, ἀνόντῳ,

Κρημνάς, σκολιὰς, πυρρὸν βᾶτος αἰὲν ἔλκουσιν.

A World whose bottom is the depth of unfaithfulness : It's foundation is laid in Hell ; a Hell whose fense is pitchy clouds and thick darkness ; whose treasure is corruption ; inhabitants, vanity and shadowes ; wisdom, senselessness ; prudence, precipitancy ; simplicity of heart, inextricable labyrinths of deceit and hypocrisie ; constancy or steddiness, a vertiginous circuit of glowing phrensie and gross madness. He that here doth *καταβλεψάτω* (which those wise Oracles forbid) He that *looks down*, indangers his sight, indangers being carryed away with this rapid course and hurrying flux of tumultuous motions : It's enough to turn his Brain, to change his Understanding, to bereave him of his right Senses.

Here's

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Here's the fountain of ignorance, and well-spring of all evil deceits. So long as the Soul leans toward this, and its loving and liking is toward this shadow of falsehood, it carries its deceiver about with it self; and no deceit there is without but it is from this first, or in vertue of this.

That which the *Platonists* call, *νοῦς, ψυχή, εἰδωλον ψυχῆς*, the Scripture calls *Spirit, Soul, and Flesh*.

This *Flesh* is that *whorish Woman*, that *Solomon* speaks of so oft, and describes her subtil carriage: But all her fair speaking is but false allurements, and her flattering utter destruction: For *a whore is a deep ditch, and a strange woman a narrow pit*, saith the Wise Man: Nay the high way to the very pit of Hell. *Her house are the wayes of hell, whose descent is into the chambers of death.* *Prov. 7.*

Now the Soul of man, betwixt these two, the Spirit and the Flesh, Heaven and Hell, God and the Devil, is so placed, that accordingly as it inclines or cleaves to, so is its Wisdom and Life: If it continually struggle to work it self upward toward God, God will put out his merciful arm to draw it out of those Infernal Waters: If it cleave unto the Flesh and its deceivable Lusts, the warmth of wickedness will attract it down
lower

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lower and lower, till Satan hath insnared it in all his nests, and hath chained it in his own chains; So that being made an absolute Vassal of that Tyrannick Prince that rules in the Sons of Disobedience, he shall be excluded from the everlasting light of God and his Holy Truth.

And thus briefly under one, we have seen how we are said to deceive our selves, and the way to escape this self-deceit.

God that commanded the light to shine out of darkness, shine in our hearts, and give us the light of the knowledge of the glory of God, in the face of Jesus Christ; that we may walk before him in the truth of Life. To Him with the Father and the Blessed Spirit, &c.

DIS-

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PROV. xv. 15.

*All the dayes of the afflicted are evil, but
a good conscience is a continual feast.*

THE Text is a description of the
estate of the *wicked* man and the
righteous man : Which will be more
evident if we consult with the *Septuagints*
Translation : πάντα τὰ χεῖρον ἐν ἐφθάλμῳ τῷ κακῷ
ἀνθρώπῳ, ἐν τῷ ἀγαθῷ ἡσυχάζει διάνους. i. e.
The eyes of the wicked continually expect evil,
but the Godly (or good men) are alwayes at
rest. Here do the LXX Interpreters ex-
press plainly, that opposition of those per-
sons, and of their conditions ; [*Ungodly,*
and good or godly ; unquietness of mind, and
perpetual rest] : As I pronounced concern-
ing this Text at first, that it is a description
of the opposite conditions of those ever op-
posite off-springs of God, and the Devil ;
the Sons of *Christ*, and the Sons of *Belial* ;
the

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the Children of Light, and the Children of Darkneſs.

This Senſe have the LXX put upon this portion of Scripture ; though the words themſelves answer not ſo fitly to the *Hebrew* Text. To deviſe the occaſion of their variation, would be more eaſie (though curious) than profitable. I intend not to miſpend time, or abuſe your attention with the huſks of words, or fruitleſs diſcourſe of Tranſlations. I will follow *Symmachus* in the firſt part of the Verſe, exactly answering to the *Hebrew*, [*πῶς αἱ ἡμέραι τοῦ πτωχοῦ*, *All the dayes of the poor are evil*] ; in the ſecond part the *Hebrew* it ſelf, [*But a good heart is a continual feaſt* ; or as the words will bear, *He that hath a good heart, feaſts continually.*]

Now therefore that this *Poverty* is not to be underſtood of outward poverty, is plain out of the Text: Continual feaſting, and conſtant poverty or affliction, are contrary : So that we muſt either exclude the poor man from having a good Heart and Conſcience, whereby all ſorrow is diſpell'd, and continual joy and chearfulneſs obtained ; or elſe if he hath theſe joyes, make him rich in outward wealth. But ſith the poor upright honeſt man, through the continual comfort of his own good Conſcience,

Dives

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Dives like, fares deliciously every day, though poor in estate ; then surely none of his dayes are evil, though he poor outwardly in them all. So that this present Text is to be understood of an *inward* kind of poverty, that makes a mans life full of evil and misery.

This evil poverty and miserable want, is described in the *Revelation* of *S. John*, *Ch. 3.* *Thou sayest, I am rich and increased with goods, and have need of nothing ; and knowest not, how thou art wretched, and miserable, and poor, and blind, and naked. I counsel thee to buy of me gold tryed in the fire, that thou mayst be made rich ; and white rayment, that thou mayst be clothed, and that thy filthy nakedness do not appear ; and anoint thine eyes with eye-salve, that thou mayst see.* Here's good store of penury, a wardrobe of want ; want of Money ; want of Clothes to cover their shame ; want of Eye-sight, to be able to do that which is but a misery, to go from door to door to beg. But hear what's said, *Verse 21.* *To him that overcometh will I give to sit with me in my Throne ; even as I overcame, and sit with my Father in his Throne.* See what a change ! From a Begger to a King ; from a Dunghil to a Throne ; from a blind Wretch to a Judge upon a Throne, that shall discern the right,
O that

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that shall judge the Twelve Tribes of Israel. *He that is spiritual judgeth all things, yet he himself is judged of no man.*

○ We have by this time plainly seen what this poor man is, whose dayes are said all to be full of evil : That he is one that wants those white Robes, which is the *Righteousness of the Saints* ; wants that old precious coin, whose image and superscription is *Righteousness and true Holiness* , the figure of Christ the Son of God , the expresse Portraiture of his Father : He wants his Eyesight, the true Spiritual Wisdom, holy Discretion, the sense of Spirits, and discovery of the mysterious working of that Prince of Darknes and Deceit : He's plainly destitute (though not of the necessities of this Life, yet) of that main one and *only necessary thing*, as our Saviour calls it ; *that better part that Mary chose*, and could not be taken from her. *Virtus nec eripi nec surripi potest.* Nor force nor fraud can deprive a man of that inward good.

And now I have described this poor man, I think it is not hard to prove that *all his dayes are evil.*

- By how much better the Soul is than the Body, by so much worse are the *Defects* of the Soul, than those of the Body.

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1. Is an *Ulcer* or *Wound* grievous in the *Body*? Much more grievous is it then in the *Soul* or *Spirit*. *The Spirit of a man will sustain his infirmities, but a wounded Spirit who can bear?* Prov. 18. 14.

2. Is *Blindness* or *Darkness* an horrid thing to the *Body*? then is *Ignorance* much more to the *Soul*: As may appear from that excellent description of this *Egyptian* darkness in the *Book of Wisdom*, Chap. 17. *When the unrighteous people thought to have thy holy people in subjection, they were bound with the bands of darkness and long night, and being shut up under the roof, did lye there to escape the eternal providence. (But now that we think not only of outward darkness in the Air, see what followes.) And while they thought to be hid in their dark sins, they were scattered abroad in the dark covering of forgetfulness, fearing horribly and troubled with visions. For the den that hid them kept them not from fear; But the sounds that were about them, troubled them; and terrible visions, and horrible sights did appear. No power of the fire might give light, neither might the clear flames of the stars lighten the dreadful night. (And a few Verses after.) For it is a fearful thing when malice is con-*

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demned by her own testimony ; and a conscience that is touched doth ever forecast cruel things. Thus having their eyes closed in misty sleep, it doth not secure them from the trouble of fear : For they that endure this *intolerable night, breath'd out of the dungeon of Hell* ; as they *sleep the same sleep*, so are they in like manner tortured with the same *monstrous visions, sounding for fear and perplexity of Spirit* ; as is largely described in that Chapter.

But that this evil condition may appear more evil, I will set the contrary by it. *God is light, and in him there is no darkness. I am the light of the world*, saith our Saviour. And the Apostle rousing us out of this sleep of Sin, saith, *Awake thou that sleepest, that Christ may give thee light.* To walk therefore in the Light is to walk in the Life of Christ, as in the Presence of the Father ; and he that thus walketh knoweth both whither he and others go : But *he that walketh in darkness knoweth not whither he goeth ; because that darkness blindeth his eyes.* 1 Joh. 2. And no wonder then that fear attends his footing, that ever and anon he is afraid that the next step, he stumbles into the pit of destruction. *The wicked fear where no fear is, but God is in the generation of the righteous*, saith the Psalmist. It fares so

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so with them as with those that travel in *Arabia*; who if they chance to set their foot upon Iron, Stone, or any cold thing by night, they are even ready to dye with fear, suspecting they have trodden upon a Serpent: So ungodly men whose stay and trust is not on God, are subject out of the suggestions of an ill Conscience, in every harsh thing they meet with, to think that God hath forsaken them, and that they now have stumbled upon that Old Serpent the Devil. The rising of the morning may restore the other to peace and security, but what will chase away the terrour of this inward darkness? Nor the glorious light of the Sun, nor the beautiful aspect of the Moon, nor the chearful collustration of the sparkling Stars, can yield them light, or refresh their troubled Spirit.

(cesse est

*Hunc igitur terrorem animi tenebraeq; ne-
Non radii Solis nec lucida tela diei
Discutiant, sed natura species ratioq;.*

As the Poet speaks, and may be understood in a better sense, than his earthy mind could ever reach to. Till that λόγος, or *idea*, or Truth of all things free us from this misery, we shall not be truly freed from it: But if not freed from it, how evil do we think his

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dayes are, whom the clearness of the day, and common light, cannot deliver from the tormenting fears of that continual night! *Vide qualis affectus sit timor* (saith Cardan) *qui crepitare cogit dentes*, &c. See what a kind of passion Fear is, that makes a mans teeth chatter in his head; which symptom (saith that Physitian) is proper to those that labour with some deadly Disease. But sure the Horrour of that Eternal Darkness is worse, where is weeping, and mauling, and gnashing of teeth; which is the Fear of the ungodly here, and their Portion hereafter.

3. *Deformity in Body*, doth a little diminish ones Happiness: But the *Ugliness of Sin* in a mans Soul, if it could be seen with outward eyes, it would even fright a man out of his wits to behold it: For it is the very Impression or Character of that evil Fiend, the ill shap'd Devil himself; as Righteousness is the Image of God.

4. *Feebleness also of Body*, is a miserable thing: But *Weakness of Soul* is worse, when that every blast of vain Doctrine is able to blow us down; when every Temptation makes us yield to our Enemy, and to become a wretched Vassal of the Devils cruelty.

5. But

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But that I run not too much upon one point, That which is most terrible is *Death*: But the *Death of the Body* is but to be hid in the Grave; but the *Death of the Soul* is to be excluded the Presence of God; and not that only, but to be vexed and tormented with those Spirits of torture, which in their fury lay on sure strokes.

Thus it is manifest, that every Evil of the *Soul*, is worse than that of the *Body* that answers to it: And so that *Poverty*, which consists in the want of good things, and the presence of evils that ensue from this want, is a great deal worse in the *Soul*, than in outward things concerning the *Body*.

Now when I say *Poverty*, I know not what to add, either for misery of *Body* or *Soul*; it including all in both: Hunger, Thirst, Nakedness, Filthiness, Sickness, Heaviness, Disconsolateness; these and all manner of mischiefs accompany *Poverty*. But be it what it will in the *Body*, it is unspeakably worse in the *Soul*; and a certain cause of making that poor mans life miserable, so long as he continueth in that sense poor.

I, but will some say, how can this thing be? When as dayly experience shows, that

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men that are as destitute of all Spiritual and Heavenly Riches, as they abound in Earthly, live in all Jollity and Pleasure, in all Mirth and Merriment ?

But this is no good Argument if we believe the Wise Man. *Prov. 14. 13. Even in laughing the heart is sorrowful, and the end of that mirth is heaviness.* So *Eccles. 7. As the crackling of thorns under a pot, so is the laughter of a fool.* The flame and the noise go away together ; and at last is nothing left, but scorching coals or dead ashes.

Would a man count a man in good plight, because the poyson he takes makes him dye laughing ; as it is said of that Herb in *Sardo*, and of the biting of the *Tarantula* ? We commonly count the case of a sick man more miserable, when upon his bed he sings merry songs, and finds out fond toys from the weakness and distemper of his troubled Brain : These men are miserable enough, though they think not, nor perceive themselves to be so. And so it fares with all them that be ungodly, and yet seem to flow in all joyes, pleasures and contentments : It's but the phansie of a sick Brain : Wise men are sorry to see them in such Distemper, to have such an ill Symptom upon them : And surely that that is miserable

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miserable in their judgments is miserable ; and not in theirs whom misery hath made mad, false pleasure hath infatuated.

So we see now plain enough, That the *poor* man (that is, he that is destitute of Grace and Vertue) *all his dayes* are sufficiently *evil* ; sometime in the judgment both of himself and others ; other sometime, or rather ever, in the judgment of others, (that is) of wise and holy men : Or that this Truth may be the stronglier established ; in the judgment of God himself, who is the measure of all Truth ; *Thou sayest that I am rich, and increased with wealth ; but thou knowest not that thou art wretched, and miserable, and blind, and naked, &c. Rev. 3.*

But of poverty, wretchedness and misery enough : It would seem more desirable, to point out some way to be enriched.

The same Spirit that tells the Church of *Laodicea*, of her miserable poverty, shews her a way, how to become rich ; *Vincenti dabitur. To him that overcomes, will I grant to sit with me in my throne ; even as I overcame, and sit with my Father in his throne.* Here's no ordinary Riches : Here's the fulness of a Kingdom. But, take the condition I pray you, *Vincenti dabitur. He that overcomes, he shall be endued with large*

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large possessions. *He that overcomes, shall be clothed in white ; shall feed of the hidden manna.* Not as the Children of Israel in the Wilderness, who lived of *Manna* so many years and then perished. *I am the bread of life, (saith our Saviour) your fathers did eat manna in the wilderness and are dead. But this is the bread that cometh down from Heaven, that he that eateth of it should not dye.* John 6. 48, 49, 50. and Ver. 32, 33. *Moses gave you not bread from Heaven ; but my Father giveth you the true bread from Heaven. For the bread of God is he that cometh down from Heaven, and giveth life unto the world.*

Now what Life is this ? A vertuous honest Life, a Life devoid of filthy lusts, of base concupiscence, of envy, hatred and bitterness, of idolatrous self-love, (for self-love is perfect idolatry) ? Or is it an hypocritical, false, ungodly Life, not escap'd the corruption of the Flesh that is by lust ? Surely it is the former, or else our Heavenly Father instead of Bread giveth us a Stone ; which no Natural Father would do to his Son. He therefore that lives not an honest, godly and upright Life, hath not been at this doal of Heavenly Bread ; and is but *as one that dreameth he eateth and he eateth not ;* (as the Prophet *Esay* speaketh) *but when*

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when he waketh he is hungry ; and dreameth that he drinketh, but when he waketh his soul is faint. But he that cometh to me shall never hunger, and he that believeth in me shall never thirst, saith our Blessed Saviour. So here's Meat, Drink, and Clothes sufficient ; if we perform the condition of overcoming.

Now overcoming presupposeth a fight, and fighting an Adversary. And God knows we have enough, and strong ones too. The three Captains of them be these ; the *Flesh*, the *World*, and the *Devil* : To whom we are sworn Enemies from our very Baptism : I am sure they are to us ; from the very beginning of the World. I will briefly tell you a way to foil them, and so conclude the First part of my Text.

Sobriety and *Temperance* will overcome the *Flesh*. *Humility* and *Lowliness of mind* will defeat the *World*. *Self-denial* (which is the blessed Cross of Christ) will keep off all the pestilent plots and devices, the *Devil* can frame against us. The Apostle doth harness us very surely and strongly for this great conflict. *Ephes. 6. Take unto you the whole armour of God, that you may be able to resist in the evil day ; and having finished all things stand fast. Stand therefore, having your loins girt with verity, and having on the breast-plate of righteousness, and your feet shod*

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shod with the preparation of the Gospel of Peace : Above all, taking the shield of Faith, wherewith you may quench all the fiery darts of the wicked. And take the helmet of Salvation, and the sword of the Spirit that is the word of God.

Here's compleat furniture for a Christian Souldier ; only he sets down no Back-piece, because he intends not we should ever run away : But he commends to us above all, *the shield of Faith*, which if we hold fast, and become not ~~sluggards~~, cowardly Souldiers, such as cast away their Shield, and take themselves to flight, he warrants it of such proof, as no shaft or brand of Hell can enter it. What great deeds have been done, and brave atchievements wrought by this Armature ; the Apostle in his Epistle to the *Hebrews*, at the 11th Chapter, doth largely discourse, and at last more roundly and summarily conclude, thus ; *What shall I say more ? for the time would be too short for me to tell of Gideon, of Barak, and of Sampson, and of Jephthe also, of David and Samuel, and of the Prophets : Which through Faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouth of lions, quenched the violence of fire, escaped the edge of the sword, of weak were made strong,*

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strong, waxed valiant in battle, turned to flight the armies of the aliens.

All these exploits are done by keeping fast the *shield of Faith*; which is a *sure Trust and Perswasion*, that God is able and ready to fight on our side. The want of this *Faith* is that which makes the *Devils Camp* so victorious against us. We are loth to believe that God can or will enable us to resist unto Blood; even unto the effusion of that wicked Life, and mortification of all *Fleshly-mindedness*. But this is required; and if we will believe, that God would as heartily have it done, as he doth plainly command it; it would be done in good time. *Be thou faithful unto death, and I will give thee the crown of life. Rev. 2. If we dye with him then shall we also live with him. For if we be grafted with him into the similitude of his death, even so shall we be into the similitude of his resurrection. Rom. 6. 5.*

THUS we have seen the evil afflicted case of him that is destitute of the true riches of the mind, *Temperance, Piety, Wisdom*, and all other *Vertues*; as also the way to attain unto those durable riches, and affluency of all good. I will now go on to the Second part of my Text; viz. *A good*

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good Heart (or a good Conscience) is a continual Feast.

The *Heart* is the seat of *Conscience* ; i. e. of Desire, or bent of Will and Knowledge ; Knowledge of things Moral or Divine. So in Scripture, we have oft mention of a *wise* and *understanding Heart*. And surely if a man observe ; in Moral and Pious matters, a man communeth with his *Heart*, and discovereth deceit and hypocrisie there ; as he doth incongruities and falsities in his Brain, where imagination is placed, in Natural and Mathematical Theories.

Conscience therefore is nothing but the *Censure of the Soul upon the guise of the Heart, accusing or excusing its drifts, intentions and acts* : And is called quiet or troubled : Not that that light is alwayes so, but that it causeth such a perturbation in the Spirit of man, conscious to it self of evil committed.

Or otherwise thus : *Conscience is the impression of the true light of things Moral or Divine, upon the Heart* ; where Will and Intention, and Motion of Life is : As Reason Natural is the impression of the clear light of Truth in Natural Theories. These true lights never vary ; but the impressions are more or less perfect ; sometime plainly false ; as the image of the Sun in the water,
when

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when it appeareth broken or of a long form, or in a mist when it appears red. Hence is falshood and correction of falshood both in Heart and Brain : For the clearer and more exact impression, confuteth the imperfect, if displaced ; or confirmeth it, if only dim before.

But that common and vulgar apprehension of *Conscience*, such as every man conceives, when the word is named, shall be sufficient for my Discourse. And this is nothing but *a certain disposition or condition of mind, from the knowledge or remembrance of its acts and intentions ; which if they be represented as good, simple and sincere, Joy and Rest follows ; if otherwise, Disturbance of mind and Disquietness.*

And this very latter disposition is good too, but not alwayes ; that is, when it is accompanied with a *Judas-like* despair ; otherwise it is good, as wholesome Physick, not as a pleasant Banquet. But it is seldom or never known, that the Heart was ever established, without the fore-going of this disquietness of mind : For mans Natural Inclinations lead him astray, and Childhood and Youth betray him unto vanity : So that man being lost thus in his Natural blindness, when Christ begins to open his eyes by his Truth, and he is convicted of
his

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his wicked errors, what can come of it but sorrow? Nay, but being thus in some good measure enlightened, afterward to have rebelled against this measure of light, or at least through weakness, or rather the love of sin and neglectful yielding to the Devils assaults, to fall into the same filth he was warned of before, surely this must needs breed great distraction and confusion of Spirit: And so long will this be as that Holy Light keeps in; and we live not conformable unto it. For God is a God of pure eyes, and cannot behold wickedness; and so long as we see this eye upon our wayes, this light over our actions, which we see by light imparted from it, *in lumine tuo videbimus lumen* (as it is said in the *Psalms*) *In thy light we shall see light*: Every work of darkness will so asham us and confound us, that we shall never be at quiet till we vvalk uprightly before the avvful Majesty of Heaven, that is ever present before us.

But vvhen through the Mercy and Might of Jesus Christ, and his quickning Spirit, vve vvalk in unfeigned Obedience in the sight of the Father of Lights, our Conversation being in Heaven, vvhere Christ sits at the Right Hand of the Povver of God, *having led captivity captive*, as the *P/almist* speaks:

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speaks : *Then shall our mouth be filled with laughter, and our tongue with joy ; as it is said in another Psalm, about the turning again the captivity of Sion : And Psal. 63. My soul shall be filled, even as with marrow and fatness, when my mouth praiseth thee with joyful lips.* But there is a more apt and ample description of this joy and feasting, *Esay 25. In this mountain shall the Lord of Hosts make unto all people, a feast of fat things, a feast of fined wines, and fat things full of marrow, of wines fined and purified.*

This is Mount Sion ; whom the Lord hath chosen to be an habitation for himself ; which he hath longed for ; which shall be his rest for ever : Here will he dwell, for he hath a delight therein, *Pf. 132.* Here he keeps open house all the Year long, or rather all Eternity long. *Ho ! every one that thirsteth, come ye to the waters ; and ye that have no silver, come, buy and eat. Come, I say, buy wine and miik without silver and without money. Wherefore do you lay out silver and not for bread ? and your labour without being satisfied ? Harken diligently unto me, and eat that which is good, and let your soul delight in fatness. Esay 55.*

But what is this Mountain, that God should promise such Joy upon it ? Or what is Sion, that such Feasting and Mirth should be in
 P it ?

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it? Mount *Sion* is called the Hill of the Holiness of God, *הר קדש* the hill of his holiness, *Psal. 3.* Such a kind of Holiness, such a kind of Purity as a man may stand before God in, that a man sees God in, that is approved of God and will abide the fire: For our God is a consuming fire, and burns and pains a mans Soul so long as filth resides there. *Who amongst us shall dwell with devouring fire? Who amongst us shall dwell with everlasting burning? He that walketh in justice and speaketh righteous things, &c. He shall dwell on high, his defence shall be the munition of rocks, bread shall be given him, and his water shall be sure, saith the Prophet Esay. He shall dwell on Mount Sion; that high and holy Hill, where God hath prepared this great Feast. This is the Hill of the thirsty; for so may this word Sion signifie: And blessed are they that hunger and thirst after righteousness, for they shall be satisfied. Or more properly it may signifie dry Earth: And so we may fitly use that of the Psalmist, My soul thirsteth after thee, as a thirsty land: And the same Happiness will return again as before; they shall be satisfied, so our English; *καταδυνασαι*, they shall be fed, so the Greek. They shall be sufficiently fed; they shall be feasted; continually feasted: For he that eateth of this bread*

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bread shall never hunger, and he that drinketh of this drink shall never thirst, saith our Saviour. How excellent is thy mercy, O God! therefore shall the children of men trust under the shadow of thy wings. They shall be satisfied with the fatness of thy house, and thou shalt give them drink out of the river of thy pleasures. Psalm 36.

This is the excellent inward state of the upright soul and undisturbed Conscience, streaming and over-flowing with strong and full torrents of Heavenly Delight, issuing from the Throne of God and of the Lamb.

But to handle the matter somewhat more distinctly, I will consider the nature of a Feast, and of what parts it chiefly consists. The curious Varro in Gellius makes a compleat Feast to consist of these four things; *Si belli hominumque collecti sunt*; *si electus locus*; *si tempus lectum*; *si apparatus non neglectus*. If good disposition'd People be gathered together; if the Provision be not poor or sordid; if the Place be convenient; if the Time fit and seasonable.

(1.) That those that are assembled to this Feast, are [*belli hominumque*] in the best sense, I shall easily prove. Mat. 8. Many shall come from the East and West, and shall

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fit down with Abraham, and Isaac, and Jacob, in the Kingdom of Heaven. There is very good Company, you'll all grant it.

But the Doubt will be, what this *Kingdom of Heaven* is. Let the Apostle resolve you. *Rom. 14. The kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost.* All which things may be obtained (in some good measure at least) here, without spreading a Table-cloth in the *Cælum Empyreum*.

But to proceed. You saw before out of the Prophet, how that God prepares a Feast in Mount Sion. The Apostle in his Epistle to the *Hebrews*, makes known to us the Guests. *But you are come to the mount Sion, and to the city of the living God, the celestial Jerusalem, and to the company of innumerable Angels, and to the congregation of the first-born written in heaven, and to the spirits of just and perfect men.* All these are the Guests of Gods Heavenly Table: There these are assembled. *Wheresoever the carcass is there will the eagles resort*, faith our Saviour. This is the great *Communion of Saints*, who do all eat of the same spiritual meat, and do all drink of the same spiritual drink; and are all incorporate into one Body, all quickened by the same Spirit, all conspire into one Will through unity of the same

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same Life; so that all's in peace and good order.

And thus much for the *Persons assembled* : Which if you doubt of, or are perswaded that you shall not continually enjoy their company; yet I will shew you an assembly, that so long as you enjoy a pure Conscience, you shall alway enjoy their company, in a true Paradise,

ispey d'g'd'g'ov d'volyd

"Er'd' d'p'm' ovpin te zj d'volyd ovdyovsaw

An Holy Paradise, where are assembled, Vertue, Wisdom, and all Decency and Discretion. And these are excellent companions; tho' they were known to no body, but him that lives with them : And He lives with them that hath a pure Heart ; for the Father of them abides in the sincere Spirit.

(2.) But it were time now to speak of [*the Provision* ;] had I not spoke already somewhat of it, almost before due time. But no tongue can declare it : I will rather use the *Psalmists* words, *O taste ye and see how gracious the Lord is ! For they that fear him shall lack nothing. The Lyons do lack and suffer hunger, but they that do seek the Lord shall want no manner of thing that*

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is

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no good. So then here is *apparatus non neglectus* at least; no want, if not redundancy.

Ayy! but it's a poor Feast, you'll say, where there is no overplus. If any man suspect he shall come to such a slender Dinner, I will use the words of our Saviour; *Mat. 16. O ye of little faith, why think you thus within your selves? Do you not perceive, neither remember, the five loaves when there were five thousand men, and how many baskets were taken up? neither the seven loaves when there were four thousand men, and how many baskets were taken up?* If Christ could satisfy such multitudes of men with so few loaves, so that so many fragments were left: Surely we need not fear, but when he feeds us with himself, who is that Heavenly Bread, and the fecundity or fulness of God; but that we shall be unspeakably satisfied and superabundantly refreshed.

So we have plainly seen, how excellent our company; how good our cheer shall be. I will interfert one accomplishment which *Varrô* omits in his Feast: And that is *Musick*. The concert of Musicians at a Banquet, is as a Signet of Carbuncles set in Gold. As the Signet of an Emerald well trimmed with Gold, so is the melody of Musick in a pleasant banquet. *Ecclesiasticus 32. 5, 6.*

Now

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Now that this *Feast* is not devoid of *Musick* will thus appear.

For *Righteousness* is nothing else but an harmony of the lower parts of a mans Soul with the upper, of the Affections with Reason; as the *Pythagorists* define it : *Διγυμνία γὰρ τῶν ἀφ' αὐτῆς ἑστῶτα τὰς ὁμῶς μετ' ἀγυμνίας*, saith *Plotus* the *Pythagorean*.

When as the inclinations of a mans Will or Desire answer the dictates of true Reason, these are Heavenly responses indeed, fit for a Celestial Quire : *When Reason begins the point, and all the Affections cheerfully follow it*; as *Philo* comments upon that Song of *Moses* and *Miriam* : [*I will sing unto the Lord, for he hath triumphed gloriously ; the horse and his rider he hath over-thrown in the Sea. The Lord is my strength and praise, and he is become my salvation. Who is like unto thee, O Lord, among the gods ? Who is like unto thee ; so glorious in holiness, fearful in praises, doing wonders ?*] Then *Miriam* (the rest of the women following her with Timbrels and with Dances) takes up her Timbrel in her hand and answers : [*Sing unto the Lord, for he hath triumphed gloriously ; the horse and the rider hath he over-thrown in the Sea.*]

Such *Antiphonies* as these, such *Triumphal Songs* against our Spiritual Enemies, will become this *Feast* well.

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The same exultation of Spirit you shall find in the blessed Psalmist. *The Lord is my strength and my shield; my heart hath trusted in him and I am helped: Therefore my heart danceth with joy, and in my song will I praise him.* Psalm 28.

This is that which the Apostle exhorts to, Eph. 5. *Be not drunk with wine wherein is excess; but be filled with the Spirit, speaking unto your selves, with psalms, and hymns, and spiritual songs, singing and making melody to the Lord in your hearts.*

Hitherto then is this Feasting very compleat; good Companions, good Chear, good Musick.

(3.) But what is all this, if not in a good [convenient place]?

Jobs Children, you know, as they were making merry at their elder Brothers, a strong Whirlwind took a corner of the house, and buried them with the ruins in the midst of their merriment. But *whosoever dwelleth under the defence of the most high, shall abide under the shadow of the Almighty*, (that is, under the protection of him that is able to keep them safe) *Pf. 91.* And at the 90th Psalm, *Lord thou hast been our habitation from generation to generation. Before the mountains were made, and before thou*

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thou hadst formed the earth, even from everlasting to everlasting *לְעוֹלָם וָעוֹלָם* thou art the strong God; a more sure sustentation than the stiddy Earth; a more strong safeguard than the massy Hills. So then this Holy Assembly feast under a safe roof, far from the reach of any tumult or tempest. God is our hope and strength, a very present help in trouble: Therefore will we not fear, though the earth be moved, and though the hills be carryed into the midst of the sea. Though the waters thereof rage and swell, and though the mountains shake at the tempest of the same. (Yet there is a river whose streams shall make glad the city of God, the holy place of the tabernacle of the most high.) In all this danger and stir, you see, here's secure Feasting and Joy in the Tabernacle of the most High. The voice of joy and gladness is in the dwelling of the righteous; safe pleasure, and never fading delight in the habitation of the upright in Heart and pure in Conscience.

But if any man be not contented with the Safeness of the place, but would curiously inquire into the Beauty of it, that Description is done to our hands in the 21th of S. Johns Revelation. Gold and pearl and precious stones is a slight glimpse of the Glory of that Habitation, and the Beauty of God.

(4.) I

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(4.) I will pass now to the fourth thing considerable in a *Feast*, [*The convenience of time.*] And no time surely is inconvenient to these Feasters, who have the preeminence exceedingly above them that enjoy any outward delight. For these men be confined to Seasons and Opportunities, which be but poor small parcels of time; But all Time and Eternity too is but one entire Opportunity for those Spiritual Feasters to enjoy themselves in. A good Heart, or a pure Spirit, is one continual everlasting Feast.

It was well said of *Diogenes* to one that was too much taken with the seldom solemnity of an outward Feast, Ἀνὴρ ἀγαθὸς ὁ μὲν οὐδέποτε ἑορτὴν ἠγᾶται; *What*, saith he, doth not a good man count every day a Festival? Surely if it be so, he must needs count it so; And that it is so, my Text can witness. *Solomon* hath asserted it; and the Devil himself cannot deny it; nor good men conceal it; nor wicked men confute it, for they have not experience of it.

But do I not seem to *Tantalize* you all this while, by describing so desirable a Banquet, and not shew you the way to be partakers of it? Verily neither God nor good men do envy us it. But to say the truth,
the

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the way to it is as undefirable as the Feast is to be wished for. Abstinence and emptiness is the way to be filled with this precious Food: *The full soul (saith Solomon) loatheth the honey-comb.* And if we be taken up with, and filled with the delights of this sensible World, and the pleasures of the Flesh, we shall never relish the sweetness of this Banquet; never so much as taste of it. *Τὸ παρρησιάζεσθαι χαλὰς τὸ ἀλλοτρεῖον.* If false transitory pleasures get possession of the Soul, they will exclude that true light and safe delight in God.

What's the way then to this continual Happiness? A contemptible thing they call *Self-denial*, or abstinence from our own Wills and Desires. Upon which if I should enter a Discourse, you especially of the younger sort, might account it, or a dull Melancholick Dream, or a pretty solemn Night-piece, but when you have viewed it, immerse your selves again into the false light of this bewitching World, and closely embrace that life and pleasure that I should wish you to part with.

But be you assured, that he that is so slightly affected, with the most solemn and solid Duties of Christianity, is so far off from the *good Conscience* or *good Heart* named in the Text, that he is not so much as in a preparation

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preparation to it ; which is Contrition and Brokenness of Spirit.

But he that even now begins, and sets himself seriously upon the curbing of his Lusts, and denial of his own wayes, and endeavours cordially from the very depth of his Heart, to perform whatsoever he conceives is the Will of God, and allowes himself in no fault, this man shall in due time be wrought into the Life and Spirit of Christ : And shall continually enjoy in a more eminent manner, whatsoever or Sight, or Hearing, or Smelling, or Tasting shall judge pleasant and delectable ; such Beauty, such Harmony, such Frangency, such Delicousness as no man can conceive, but he that hath it, nor he that hath it can know how to utter it. *To this Happiness God grant that we may all arrive, through Jesus Christ our Lord, to whom &c.*

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PSAL. xvii. 15.

*As for me, I will behold thy face in
righteousness : I shall be satisfied, when
I awake, with thy likeness,*

THE Excellency of this Holy resolution and High aspires of the Prophet *David*, will be better set off, and more-favourly relished, if we bring into view that lively character of men of a quite contrary dispensation, in the foregoing Verse ; which are stiled *men of the world, which have their portion in this life ;* who are very *Belly-gods* and *Cormorants*, greedy devourers of the Temporary good things which God has treasured up in these lower Regions of the Universe : These they dig out, and rake up together, and lay on heaps ; that they may satisfy their own Worldly Appetite, and gratify themselves in *the lusts of the Flesh, in the lusts of*
the

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the Eyes, and in the pride of Life; that they may eat and drink plentifully, yea riotously, fill their Bellies with the choicest delicates, and feed their Eyes with the inexhaustible store and plenty of their riches; and their treasure being inexhaustible, (when they have lived in all the jollity and gayity of this World, in all the affluency and felicity this present Life will afford,) bequeath or entail upon their Posterity the like Happiness themselves enjoy'd, by leaving the rest of their Substance to their Babes; as is described in the foregoing Verse.

This is the state of that Blessedness which the meer *Natural man* breaths after, neither his foresight nor desire piercing any further.

But this Holy *man of God*, who was inspired from above, has a thirsty presage of matters of far greater moment; *whose* mind is not fixt upon these *hid treasures* of the Earth, but upon that treasure which is reserved in Heaven; *whose* neither hopes nor enjoyments are in the things of this Life, but deems *this* Life as Death or Sleep in comparison of *that* which is to come; *who* evangelizes before the Gospel, and speaks the language of Christians before the coming of the *Messias*, as if he would anticipate the words of S. Paul, Col. 3. 3.
Our

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Our life is hid with Christ in God : But when Christ which is our life shall appear, then shall we also appear with him in glory. Wherefore let others enjoy themselves as much as they will ; let these men of the World have all things succeed according to their desire, and please themselves to the height in their Wealth, Pleasure and Honours ; I do not at all envy their condition, nor place my Happiness in these things : While these mens Eyes and Minds, while their Affection and Animadversion is wholly taken up with these Worldly Objects, the pantings and breathings of my Soul are entirely directed towards God, and to the blisful enjoyment of the Light of his Countenance. *As for me I will behold thy face in righteousness : I shall be satisfied, when I awake, with thy likeness : Or (as the Psalms in our Liturgy have it) When I awake up after thy likeness, I shall be satisfied with it.*

That Saying of *Heraclitus* in *Clemens Alexandrinus*, *Θάνατος δὲν ὁλοὴν ἐπεσθῆναι δεξιὰν, ὡς δὲ καὶ ἐκείνους ὁμοίᾳ.* All that we see waking is Death, and what we see dreaming Sleep (which is the Brother of Death, as another termed him ; as if in this Body, whether sleeping or waking, it were in the valley of the shadow of Death) : I say this Speech of *Heraclitus*, may seem to favour much
of

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of a very deeply Melancholized Spirit ; yet if to speak conformably to inspired men, were an Argument of Inspiration, *Heraclitus* his Melancholly would approve it self Divine, by the apparent conformity it bears with the most notable passages of those who certainly were inspired. *God forbid* (saith *S. Paul*) *that I should glory, save in the cross of the Lord Jesus Christ, whereby the world is crucified to me, and I unto the world.* What was it not sufficient that *S. Paul* was crucified to the World, but the *World* must be also crucified unto him ? That *he* was dead to the World, but the *World* must be also dead to him ? Or who ever, except *S. Paul*, ventur'd on such a Phrase, as the *Worlds* being crucified or dead to us, though we be rightly said to be crucified or dead to it ? Why yes, *Heraclitus* said so long before, *Σάρατις ὅταν ὀνόμα ἰσχυρίσθης ὀφθαλμοῖς.* All these things which we see with these Bodily Eyes, it is but a Scene of Death. That vivid and chearful colour of the Heavens which recreates the Eyes of ordinary Mortals, seem'd to him not a bright *azure*, but a funeral black ; nor Sun nor Moon real and true Lights, but two painted Scutcheons *Or* and *Argent* hung upon the Melancholly Tapestry of this House of Mourning. Wherefore to be buried in the Body, with him is a
real

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real Death ; and this Terrestrial Region, wherein we *seem* to live, but one great *Cameterium* or Dormitory. No life, no joy, no pleasure is here ; no not amongst those that seem to enjoy most, that have the greatest portion in this Life, nay their only portion therein. Wherefore what expectation of Happiness before that blessed Resurrection ? When we shall see the Face of God, and be satisfied with *his* Likeness, in *whose presence there is fulness of joy, and at whose right hand there are pleasures for evermore* : But for the present Interval, (that is, the time of our Immersion into the Sense of this Body) the Prophet *David* as well as *Heraclitus*, does plainly deem it a state of *Sleep* or *Death* ; which are the same in Scripture every where, as to any Mystical meanings or purposes.

As for me, I shall behold thy face in righteousness : I shall be satisfied, when I awake, with thy likeness.

Munster piously, and I believe truly, paraphrases thus upon the Text. *Egò verò & omnes electi tui, Domine, non ita quæremus has temporarias & transitorias divitias ut in illis deliciemur ; sed justè & piè vivemus in hoc seculo, ut aliquando in futuro seculo videamus*
Q
faciem

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faciem tuam & eā satiemur, cum scilicet i pulvere evigilaverimus & reformati fuerimus ad similitudinem Christi tui. And this may go for the *Philosophical* sense of the Text.

But there is a *Moral* sense thereof, which *Castellio* seems to reach at ; and is indeed the most easie to the words of the Text, which run thus,

אני בצדק אחזה פניך אשבעה בהקיץ תמונתך

Of which the easie and accurate Sense is, *I will behold thy face in Righteousness, at the awaking of thy image I shall be satisfied ;* according as *Castellio* has also rendered it ; *Tum satiandus cum tua experrecta fuerit imago.* And his Glos is accordingly, *Per Christi resurrectionem qui Dei imago est, plenam consecuturus justitiam & felicitatem.* For the Image of God is Christ, who is called also ἀπαύρασμα ἡ δόξα Θεοῦ, *the brightness of the Glory of God* ; answerably to the LXX Translation of my Text, ἡ δόξα Θεοῦ ἐν τῷ ἐγερθῆναι μου τὸ ἐξείδω σε, *I shall be satisfied when I shall see thy Glory* : Which Glory, like the beams of the Sun, reach and touch the very eye-lids of him that is asleep, but are not seen nor enjoy'd till he awake ; for then the image of the Sun is also awoke in him ; that is to say, excited into actual being.

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being. According to which Analogy is that Saying of the Apostle, *Awake thou that sleepest, and Christ shall give thee light.* The Evigilation therefore, or Resurrection of the Image of God in us, is our Evigilation or Resurrection in a Mystical or Moral Sense into it; which as soon as it does appear, we also do appear in Glory with it; but while Christ is thus hid, or dead, or asleep in us, we are in a state of Death or Sleep, and the true Life of our Soul is hid in him.

And this I would have the *First Truth* comprised in my Text, *viz. That the immersion of the Soul into the life of the Body, and love of this present World, (which is the Image of the Earthly Adam) is as it were the Sleep or Death of the Soul.*

The Second, *That there is no true Satisfaction in this Worldly or Terrestrial Life, which is but a torpid Sleep and the very shadow of Death.*

The Third, *That the true Evigilation and real Life of the Soul is the recuperation of the Image of God; the Resurrection of Christ in us, according to the Spirit.*

The Fourth, *That this Mystical Resurrection of Christ is the only solid Enjoyment and Satisfaction to the Souls of the Faithful, even in this Life.*

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The

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The Fifth and Last, *That the way to attain to this Satisfaction which arises from the Exigilation of that Divine Image in us, (which is also stiled the Face of God; or if you will, the Image thereof, whereby we see his Face so far forth as he is visible to Man) is Righteousness and Sincerity of Heart. [I shall behold thy face in righteousness.]*

These are the precious Truths comprized in the Text, which I shall handle with all possible brevity.

1. *That the Image of the Earthly Adam is as it were the Sleep or Death of the Soul, the very Text does apparently intimate; especially that Translation in our Liturgy, When I shall awake into thy Image, (which is the Image of the Heavenly Adam) I shall be satisfied therewith; which implies, that till this awaking we are in a state of Sleep or Death. For in that we can eat and drink, and go up and down, these are no Arguments that we are truly alive, no more than the growing of the Hair and the Nails of them that have lain long buried in the ground, is any Argument of Life in them; I mean of the Sensitive Life: Nor though the Flesh be full of Worms, will the man be thought ever the more alive for that.*

For

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For neither is *Sense* the Life of a man, nor meer *Carnal* and *Worldly Reason* the Life of the Child of God: The *Divine Image* is the Soul of his Soul, and the Life of his Life; of which seeing every Soul is capable, it is rightly deemed dead till it partake thereof, till it be awaken'd into this Image of God. But so long as the mind is addicted to the things of this World, to the *Law of the Body*, which is called *σφόνημα σαρκός*, so long is she dead or asleep; call it which you will. *Hierocles* calls it *Death*; *Θάνατος λόγους ἰσχυρὰ ἀδολὰ καὶ ἀνοία*, For the Death of every Rational Essence (sayes he) is the loss or suppression of her Divine and Intellectual excellencies: *Plotinus*, Sleep; *Ὅσον γὰρ ἐν σάρματι ἔσθ' ὅτε ἐντὶ σῶμα*, So far forth as the Soul is immersed into the Body, so far she is asleep. And therefore those that are wholly taken up with the concerns thereof, as relishing nothing but what is *Worldly* and *Carnal*, may justly be look'd upon as fallen into a deep Sleep.

And what if they can walk and talk, and go up and down, and do such things as men that are awake also do, do not the *Noctambuli* do the same? Whose eyes being shut, yet unwittingly do they several exploits, some hazardous, others ridiculous; other some (as it some seldomer times happens)

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pens) safe and congruous, if the chain of Phantasms that leads them, attract luckily, and to convenient Objects : But in the mean time they know not what they do, but without any free consultation or deliberation are carried out hoodwink'd to action, by the meer suggestion of Dreams and Phantries. And is not this the very condition of those who have arriv'd no higher than to the Image of the *Earthly Adam* ? Surely every such man walketh like a vain image or shadow ; or like a winking *Noctambulo*, that sees not whither he goes, nor in what plight he is, nor whom he may meet, nor what Eyes are upon his nakedness, nor what sad events may attend his fortuitous motions. *Πᾶς ὁ ποχθὺς ἀγνοεῖ.* Every wicked man or *unregenerate*, not yet awak'd into the *Image of God*, has the eye of his mind closed, as these *Noctambuli*, those of the body ; and do not walk by sight, but by fortuitous phansie, their whole Life being but a series of dreams, and all the transactions thereof, the execution of the dictates of their *imagination* impertinently busie in this profound Sleep. For these *Phantasms*, under whose conduct they are in this condition, and which is their first mover in all their actions, creep upon them by meer chance, as dreams in the Night,

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Night, suggested by the temper of the external Air, or of their own Blood, or from some other casualty; and so one *Phantasm* or commotion occasions another, and the man, like a Ship at Sea whose Pilate is asleep, may be driven one while one way, another while another, in a right tract, or out of it, as it happens, there being neither judge nor guide, to steer to any end, that due examination, or mature deliberation has made choice of.

And therefore all the passages of such a Life, whether *thoughts* or *actions*, are (so as it fares in dreams) either fatal or fortuitous. And although there be a great confidence, that things are true and real, and such as they appear, and that we have concluded sure; yet in all this we do but imitate those that dream, *ἐσπερὴν νομίζοντες ἃ ὁρῶμεν εἶναι, ἐνύπνια ὄντα*, *thinking those things they see to be clear Realities, while they are but Dreams*; as *Plotinus* speaks, and few but do experience it. Nor can we give judgment what is right or wrong, what false or what true, whether we have dreamt luckily and divinatorily, or all be falshood and delusion, till that Mystical Resurrection, the Resuscitation of the Image of God in our Souls. And this briefly may suffice for the First Particular, *That the immersion of the Soul*

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into

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into the Life of the Body, and love of this World, is as it were the Death, or Sleep, of the Soul.

2. The Second is, *That there is no true Satisfaction in this condition.*

And indeed how can any true *Satisfaction* be there expected, where we suppose nothing but Delusions and Dreams; nor any one in a case to profess himself satisfied, as being utterly unable to compute right, or make a due estimate of things? No man thinks him that is grossly cheated, truly satisfied; no not though he give it under his own hand he is so. And is not this state of *Sleep* and *Dreams* a meer cheat and delusion? There only is true Satisfaction, where that which satisfies, is truly that which it would appear to be, and will be found so by a man when he can judge aright. For that which every man means, in all his pursuits, is *Happiness*; nor would he put forth his hand towards any thing that did not bear upon it that Inscription: Which if it be false, he must needs at last find himself in a wrong box; and what profit is there in those things whereof he then must be ashamed? And as in the sequels of Reason, some one *latent* falshood being admitted, it will discover it self by the
inference

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inference of some more gross and palpable absurdity, to be false it self : So some practical mistake in adhering to some *false* good, though pleasing and alluring for the present, will in the conclusion prove it self a *real* evil, by the calamitous Consequence that will necessarily issue from it : For *the end of such things is Death*, as the Apostle speaks.

Thus plain it is, that though we should dream pleasingly and prosperously, it is no true *Satisfaction*, because at the long run we shall find our selves disappointed and deceived. But the truth is, that those that dream most successfully, are not happy, (no not so much as in this Dream) but have an unquiet Night of it ; there being so many interruptions and disturbances, from the fortuitous clashings of flying *Phantasms* that rise by chance, and bring in scenes of Discontent as well as Pleasure : Insomuch that those that have cast up the compute most accurately, have concluded it best *never to be born* ; but next to that, *quickly to dye* ; as the *Epigrammatist* inferrs upon his Synopsis of all the wayes and conditions of Humane Life. And *Solomon*, who was a King, whose Reign also was Peaceable, Splendid and Prosperous, yet when he had laid all things together, and compleated his account,

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account, the whole summe was *Vanity and vexation of Spirit* : Nay the scene of things in this present World, seem'd to him so sad and Tragical, that he *praises the Dead, which are already dead, more than the Living which are yet alive* ; and accounts him better than them both, which hath not yet been, because he hath not seen the toil that is done under the Sun. So far is this Worldly or Terrestrial Life from affording any true *Satisfaction* to them that are immerse into it. But this is a Theme so trite, that it had been enough, only to have named it ; and therefore we will pass to the *Third Particular*.

3. *That the true Evigilation and real Life of the Soul is the recuperation of the Divine Image.*

The truth of which assertion, we shall easily understand if we but consider, what *Life* is, and wherein its *fulness* does consist, as also what is the *Image of God*. For we know that *Death* is a privation of *Life* ; and *Sleep* a partial *Death*, as being a partial privation of the *Vital Functions* : And therefore the recovery of the Soul into more full and ample Functions of *Life*, must needs be her *expergesaction*, if not *resuscitation from the dead*. Now I conceive the
fulness

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fulness of Life to be compleated in these three things, in *self-motion*, or *self-activity*; in *sense* or *speculative perception*; and in *pleasure, love or joy*: And that the heightening or *enlargement* of these in several degrees, is the *enlargement of Life*, and a releasement from such a measure of *Sleep* or *Death*. These Principles are so plain and manifest that scarce any one can be so dull and sleepy, but that he will acknowledge them at the first sight.

What the *Image of God* consists in, we shall easily understand, if we have recourse to the Attributes of his Nature, by which only he is *cognoscible* to us: Which *Nature* of God consists in *Omnipotency*, *Omniscience* and *Infinite Goodness*. Whence the Image or *Face of God* (as it is called in the Text) so far forth as it is visible to us, is nothing else but our perception, approbation, or rather devotional admiration of these Divine Excellencies; and the being effectually impressed upon by them, to the transfiguration of our Souls into this similitude, so far forth as Humane Nature is capable to be assimilated unto God. For we cannot be absolutely *Omnipotent*, nor *Omniscient*, nor *Infinately good*.

But we may have a kind of communicated *Omnipotency*, as to the affairs of our own

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own Sphere, in our own *Microcosm*, or little World; where we ought to rule with an absolute hand, and never to be quiet, till we can profess with *S. Paul*, *I can do all things through Christ that strengthens me*. Wherefore as God is Omnipotent in the great Universe, and does curb and keep up the whole Corporeal Creation within the limits of certain Natural Laws, which they cannot pass: So also we are to set bounds and limits to our Bodily Passions, and keep them in constant subjection to the Laws of right Reason, or to the Rule of the Spirit of God.

And again, in the second place, Though we cannot be *Omniscient*, yet we may become in a manner entirely *Intellectual*, and thoroughly understand, and as affectionately relish the true interest of our own Souls, and perfectly discern all the concerns thereof, and be accompanied with all those Divine Truths, and Blissfull Speculations, which are requisite for the perfecting of Humane Happiness; which in our Sphere, is an imitation of the *Divine Omniscience*.

And lastly, Though it is impossible that any Creature should be *infinitely good*, yet it is capable of being filled with a Spirit of *unexpressible Benignity*; and to be a faithful well-willer to the happiness and prosperity
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of every Creature of God, and therefore to be in a perpetual promptness and readiness to help them that are in any distress, and to rejoyce in the good and wellfare of every parcel of the Creation.

And this is briefly the amiable *Face* or *Image of God*, as it is visible or communicable to us ; which we see by the beams of its own brightness, as we see the Sun by its own Light, though not in that real lustre nor bigness that it is.

And I hope now it will plainly appear, *That the recuperation of this Divine Image is the true expergefaction or resuscitation of the Soul, from a state of Sleep or Death, into the most full and ample functions of Life :* Of which the first degree was *self-motion* or *self-activity* : For meer *passivity*, or to be moved or acted by another, either without a mans will or against it, this is the condition of such as are either dead or asleep ; as to go of a mans self, is a Symptom of one alive or awake. Wherefore whatever is done in us by meer *Passion* or *Ignorance*, seems rather to be acted *upon* us than acted *by* us ; and to be a defect of that degree of Life which we call *self-motion* or *self-activity* ; in such cases we seeming rather to be carried by surprize, than to go of our own accords, as men that are dead drunk

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drunk may be haled or disposed of where others please. And every one that is acted by *Passion* is drunk ; or if acted upon through *Ignorance*, asleep ; and so are deprived of that degree of Life which is *self-activity*, a doing things from an inward or thorough assent to them : Which no man does in a wicked action, because every one that commits wickedness, does it to his own infinite disinterest and wrong ; which no man did ever yet, nor ever can assent to. Whence it is plain that he is not, in this regard, *self-active* ; and that therefore he is in the state of Death, out of which the *Image of God* awakes him ; namely the power of Christ in him, which shews him his way clearly, that he may make a choice never to be repented of, and enables him to walk in that way, and to bear strongly and victoriously against all the assaults of the Body, or suggestions of this Worldly Life : And so by the *self-activity* of that spiritual or immaterial Principle in him, he rules this *little* World of his by irresistible Laws, as God himself does the *great* one. And this I think is one considerable degree of the *evigilation* of the Soul through the Divine Image.

And the *Second* is no less considerable, and which we have touched upon already
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in the former. For if *Ignorance* be *Sleep*, the *Intellectual* state of the Soul must needs be an eminent *evigilation* of her. And if to grow *Corporeal* be to become more inert, more unactive and drousie, then surely to become more *Spiritual* must be joyned with a greater measure of Life and Activity. And what actions are more *Spiritual*, than those which the Soul exerts her self into in rational disquisitions, and divine speculations, and in the search of the most noble and momentous Truths, concerning God and Nature? When she unravels all into certain immutable and indelible *Ideas* of things, which she was taught by no touch from external matter, but are the most inward hidden Life of the Soul, that *Adytum* or Oracle that speaks truth from the deepest recess of her Essence, into which she cannot enter, but by a lusty rowzing up, and rubbing her Eyes clean of all those mists and fumes that arise from *Corporeal Phantasms*, or accustomary prejudices. These operations certainly must be very intellectual and incorporeal, and therefore very much raised above the Body, that Sepulchre or Dormitory of the Soul; and not to be performed but by the excitation of such kind of Spirits, as are in some measure congenerous to that Heavenly Body, that Luminous

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minous or *Æthereal* Vehicle in which the Soul shall ride as in her Triumphal Chariot, at the general Appearance in the last day. I say the cloſer and more noble intellectual Operations of the Soul are not to be performed but by the aſſiſtance of more tenuious and fiery Spirits (whence the Oracles call the *mind* & *mens* vñ *mentem igneam*) which are contrary to that phlegmatick fluggiſhneſs and drownedneſs, that the Worldly and Carnally-minded are overflown with.

But beſides that the Principle from whence theſe *Intellectual actions* flow, argues a notorious *excitation* or *expergefaction* of the mind therein ; that which is Intellectual being plainly Divine or Godlike; whom the Schools rightly define to be *Actus puriſſimus*, pure Life, and Eſſential Energy : That the Soul in her Intellectual Operations is roused as it were out of a Sleep, will farther appear, if we compare the functions of the *Terreſtrial life* with thoſe of the *Intellectual*. The largeſt Operation of the former of which, is that of our *Eye*, which takes in but this Viſible Hemisphere of the World; and if it could take in the whole, according to this contracted proportion, it were a pitiful ſcant thing, ſuch as is infinitely leſſer than what our Underſtanding conceives the

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the Universe to be, nay, many thousand times less than the Earth, which is but as a Mathematical point in comparison of the body of the World. How contracted then is *Touch*, and *Taste*, and the other Senses! For the love of which, when the Soul is *immersed* into the Body, and wholly given up to them, it is plain that her functions of Life are infinitely contracted, and that she lies *asleep* or *dead* to her largest Faculties; and that therefore the *excitation* of them is her *expergefaction* into infinitely a more ample Sphere of Life.

To all which you may add, that those that are regenerate into the Image of God or Christ, there does accrew to them by vertue of their Second Birth, an *Intellectual* or *Divine Sense*; which you may also if you please call *Moral*, sith what is Moral is also Intellectual. For it is an *Intellectual Sense* which discerns the pulchritude or deformity of things or actions. And as all handsomeness and proportionableness of the forms and shapes of things in the Universe, is from that *Universal Intellect* which is the maker of the World; so all honest and decorous actions, is from an *Intellectual Principle* in us, which bounds and figures into due proportion, all our Corporeal Passions or Actions, which otherwise would flow

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rudely and undeterminately, like the tumbling of the particles of matter it self, committed to no other guide than Chance or Fortune. Wherefore he that walks, *as in the day*, decently and honestly, it is a sign his Eyes are opened, and that he is not *asleep*: He that disrelishes every evil motion, whether in himself or others; that feels or sees plainly what is just or unjust; that abominates every appearance of haughtiness, or envy, or worldly baseness, and brutish intemperance; to whom these things, and others of the like kind, are distastful, unfavoury and unsufferable; it is a sign that he is awoke into this part of the *Intellectual Life* which we call *Moral*. But such as have neither love of Vertue nor aversion of Vice, whether in themselves or others, they have these Senses bound by a Lethargick Sleep, out of which the *recuperation* of the Divine Image, where-ever it is, loosens and awakens men into a perpetual quickness of perception of what is truly Good or Evil.

Thus apparently is the Image of Christ the *resuscitation of the Soul* into these two first parts of Life, which we call'd *self-activity*, and *sense or perception*.

The last, but not the least considerable, is *Pleasure, Love or Joy*: Which how little
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it is in the Worldly-minded, I have above declared : But how unspeakably great it must be in him, upon whom this glorious *Image of God* is risen, is discoverable at first sight. For this *Image* does most eminently contain in it the sense of Love or Goodness. *God is Love, and he that abideth in Love, abideth in God, and God in him.* Which intellectual Love or Goodness, is certainly the highest joy or pleasure that Humane Nature is capable of, the flower and quintessence of all sweetness. Here's no afflicting Care, nor consuming Envy, no disquieting Lust, nor tyrannical Superstition, no distrust or fear of our Future State, nor any jealousies concerning the Favour of God ; this Spirit of Love being an inseparable Pledge thereof. And even the more *miserable* Objects in this present scene of things, cannot devest him of his Happiness, but rather modifie it; the sweetness of his Spirit being melted into a kindly compassion in the behalf of others : Whom if he be able to help, it is a greater accession to his joy ; and if he cannot, the being conscious to himself of so sincere a compassion, and so harmonious and suitable to the present state of things, carries along with it some degree of Pleasure, like

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mournful Notes of Musick exquisitely well fitted to the sadness of the Ditty. But this not unpleasant surprize of Melancholly cannot last long : And this cool allay, this soft and moist Element of Sorrow will be soon dry'd up like the Morning Dew at the rising of the Summer Sun ; when but once the warm and chearful gleams of that Intellectual Light that represents the glorious and comfortable comprehension of the Divine Providence that runs through all things, shall dart into our Souls the remembrance, how infinitely scant the region of these more Tragical Spectacles is, compared with the rest of the Universe, and how short a time they last. For so the consideration of the Happiness of the whole will swallow up this small pretence of discontent, and the Soul will be wholly overflown with unexpressible joy and exultation ; it being warmed and cheared with that joy that is the joy of God, that free and infinite Good, who knows the periods and issues of all things, and whose pleasure is in Good as such, and not in contracted selfishness, or in petty and sinister projects.

And certainly this is such an *enlargement* of Life, that He must needs seem either dead

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dead or asleep, and fixt and congealed in some contractive and obstupifying Dream, whom the love and admiration of *himself*, (and covering over that sack of dirt, his *Body*; and wholly rejoycing in the ease and pleasure of it, and the honour or respect conciliated to his own particular Person) has made unsensible and uncapable of this transcendent Satisfaction and Happiness I have described. Which leads me to the *Fourth Particular, viz.*

4. *That this Mystical Resurrection of Christ, or the Revelation of the Face or Image of God in us, is the only solid Enjoyment and Satisfaction to the Souls of the Faithful even in this Life:* Which I need not at all insist upon, the truth thereof being so exceeding manifest from the foregoing Particular. And *David* accordingly has declared it in the 4th Psalm, *Many say, who will shew us any good? Lord lift thou up the light of thy countenance upon us.* And so in my Text, *At the awaking of thy image I shall be satisfied therewith.* The LXX have it, *Xoymátiouai eis tñ isōtēai mou tñd dēxai ou*, *I shall be really fed, when I shall see thy Glory.* Not according to the condition of those whom the Prophet describes, *As when an*

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hungry man dreameth, and behold he eateth, but he waketh and his soul is empty; or as when a thirsty man dreameth, and behold he drinketh, but he awaketh, and behold he is faint: But according as our Saviour Christ has promised, *I am the bread of life; he that cometh to me, shall never hunger; and he that believeth on me, shall never thirst.* For being fed and transformed into the Image of Christ by truly partaking of his Body and Blood, they have that which fills their vastest Capacities, and fits them for an Eternal Enjoyment thereof. Which perpetuity of the condition plainly shews that the condition is most natural; and that perfection which is most natural must needs be most satisfactory: For every thing seeks the perfection of its own Nature; and when it is where it is most natural for it to be, is naturally satisfied, and rests therein. And this briefly shall serve for the Fourth Particular.

5. The Fifth and Last is, *That the way to arrive to this Satisfaction, which is the enjoyment of the Face or Image of God, is Righteousness or Sincerity of Heart.* [I will behold thy Face in Righteousness.]

I must

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I must confess that *Righteousness* is sometimes of so comprehensive a Sense, that it takes in all that which we have described in the *Image of God*; and so is in a manner the same with it: And if it were understood so here, the Sense would be good; for by this *Image* we do see the Face of God. [*In thy light we shall see light.*] But by *Righteousness* I will rather understand that in us which answers to *Diaphaneity* rather than to *Light*; and which I would render *Faithfulness*, *Uprightness* and *Sincerity of Spirit*. For in such a Sense as that, the LXX sometimes Translate *πίστις, ἀλυσία, ἀλυσία, faithful and true.* And I conceive that *Purity* and *Sincerity* is that *Righteousness* that will lead us at length to the Vision of God, according as our Saviour has also promised, *Blessed are the pure in heart, for they shall see God.* So the Psalmist, *This is the generation of them that seek him, that seek thy face, O Jacob*; even of them that seek him in *Sincerity* and *Truth*, to whom God is so faithful that he will be found of them, nor shall their labour be in vain in the Lord.

And that a man may know whether he be in the way or no, I shall only briefly intimate what *Sincerity* is; and that he may have no excuse to keep out of the way,

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I must further superadd that it is in his power to keep in it. For I say, it is in a mans power to be *sincere*, though it be not in his power to be *righteous* in that other usual Sense : For to be *sincere* is only to do what we can, and what our Conscience witnesseth we can do ; which God will graciously accept in Christ, and endue us with further strength so long as we make use of that which we have already. Now it is *Noematically* true, and wants no further demonstration, That we can do what we can do : And therefore it is but the examination of our selves, whether we do all that which our own Consciences tell us we both ought to do and can do, and thereby we shall easily discover whether we be in the way toward this blissful Vision or no : And if we find our selves out of it, we cannot excuse our selves for our wandering, sith it is in our power to keep in the vvay, (that is) to be *sincere*, as certainly as it is in our povver to do vvhat is in our povver. And therefore the falling short of this Happines lyes at every mans door, and God and Providence must be quit of all that evil that these Loyterers must once sadly complain of, vvhen it is too late.

Every

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Every man therefore must dayly examine his ovvn Conscience in this : For as the keeping close to this vvay of Sincerity, or doing vvhat is in our povver vvill unfailingly, through assistance of fresh supplies of Heaven, lead us directly to the Vision of God ; so he that finds himself remiss and unsincere, may be as certain, that he is out of the vvay to that Happiness. *He that layes his hand to the plow and looks back, is not fit for the kingdom of God.* But if vve continue in the vvay of Sincerity, vvhich God has put in our povver to do, as has been already demonstrated, it is impossible but that a man shall find an encrease of Divine Assistances, and a successful progress ; God imparting strength, according to the fidelity of the user thereof, as seems to be adumbrated in the *Parable of the Talents*. [*Habenti dabitur,*] that is, *bene utenti* ; and [*Fac quod in te est, & Deus adjuvabit voluntatem tuam*] are, I must confess, but short and trite Sayings, but such as fall from the mouths of those that travel in the direct road to Heaven. For the aid and assistance of God is never wanting to such : But they hold on their Journey in chearfulness and constancy, with that Song of the Psalmist in their mouths, *Blessed is the man whose*
strength

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Strength is in thee, in whose heart are thy ways :
 which going through the vale of misery use it
 for a well ; and the pools are filled with water.
 They will go from strength to strength, and
 unto the God of Gods appeareth every one of
 them in Sion. Or with this of my Text,
 As for me I will behold thy face in righteous-
 ness ; when I shall awake into thy likeness, I
 shall be satisfied therewith.

But that a man shall find an entrance to
 Divine Assistance, and a successful pro-
 gress : God imparting strength, according
 to the ability of the heart, that he seems
 to be advanced in the service of the Tri-
 nity : I cannot doubt, that is, that he is
 loved, and that he is the object of the love
 of the Father, and of the Son, and of the Holy
 Spirit : and I must confess, that there
 are many things, which as I shall show the
 ignorance of those that travel in the direct
 road to Heaven. For the aid and assistance
 of God is never wanting to such : but they
 hold on their journey in darkness, and
 confusion, with the loss of the Sabbath
 in their minds, and in the way of
 duty.

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ROM. viii. 17.

And if children, then heirs ; heirs of God,
and joint-heirs with Christ : if so be
that we suffer with him, that we may
be also glorified with him.

THIS Text is the evidence of our
Eternal Inheritance.

There is none here (I suppose)
so dull, so slow and so senseless of his own
good, and outward welfare, but that if he
were to purchase any *Worldly* Possession, he
would look that his Conveyances were sure,
and his Title good and warrantable. How
much *more* solicitous and careful ought we
to be concerning our *Everlasting* Inheri-
tance in Heaven ? To inform our selves
whether there be any such Possession or no ;
and to whom it appertains ; what manner
of persons shall be made partakers of it :
So that our hopes of future Felicity may
be

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be settled upon good grounds : That they be not all blown away with our last breath ; and the extinguishing of this Life, leave us not to eternal horroure of darknes.

This present Text of Scripture, will answer both those Queries ; which contains these two Doctrines.

1. *That God hath prepared an Inheritance for his Children.*

2. *That they that would have this Inheritance must suffer with Christ.*

I. *That God hath prepared an Inheritance for his Children*, is plain out of Scripture. (And verily I would not go about to prove so evident a Truth, did not the lives of men contradict it ; who live as though there were neither Heaven nor Hell, no Reward nor Judgment to come.) *Mat. 25. 34. Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.* And *Coloss. 1. 12. Giving thanks unto the Father, who hath made us meet to be partakers of the inheritance of the saints in light.*

And surely it is a very reasonable thing, that God should as well provide for our inward man as for our outward. The Light of the Sun, the seasonable Showers of Rain, the

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the timely Fruits of the Earth ; all these hath he prepared, and many more for this Natural Life of man : Nay, his careful Providence extends it self to the young Ravens, and the Lillies of the field : And shall his Goodness fall short in providing for that dear and precious Life derived unto us by his own Spirit, making us his Sons and Holy Off-spring ? No, surely God will not forget that which is so near to himself ; when his Fatherly Benignity circuits the utmost verge of his Creature.

Add unto this, that we our selves are the House and Inheritance of God. *Know you not that your bodies are the temples of the Holy Ghost ?* saith the Apostle. And the Prophet Esaias ; *The vineyard of the Lord of hosts is the house of Israel, and the men of Judah his pleasant plant.* And Cant. 5. *The voice of my beloved that knocketh, saying, Open to me, my sister : For my head is filled with dew, and my locks with the drops of the night.* And elsewhere in Holy Scripture, God is said to dwell in us, and walk in us : And Israel is called the inheritance of God. Wherefore God in a kind of Gratitude, as I may so say, will provide us an Inheritance, sith that we (as he himself testifieth) are an Inheritance to him.

Now

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Now if any man be desirous to know what an Inheritance this is that God hath prepared : It is no less than a *Kingdom*. And how great an esteem is put upon an *Earthly Kingdom*, is very well known to you all : Which if it be so desirable, how much more desirable is the *Kingdom of Heaven*, that nor time, nor tumult can ever demolish ? This Kingdom of Heaven, of God, or Christ, is the Inheritance of the Sons of God with Christ.

But if any one rest unsatisfied yet ; and would further know what the *Kingdom of God* is. Let him listen to S. Paul, *Rom. 14. 17.* *The kingdom of God is not meat nor drink ; but righteousness, and peace, and joy in the Holy Ghost.*

But this will seem even nothing to him that hath not the Spirit of Righteousness, Peace and Joy : Wherefore saith the Apostle, *1 Cor. 2. 7. &c.* *But we speak the wisdom of God in a mystery, even the hidden wisdom which God ordained before the world unto our glory. Which none of the princes of this world knew ; for had they known it, they would not have crucified the Lord of glory. But as it is written, Eye hath not seen, nor ear heard, neither have entred into the heart of man, the things that God hath prepared for them that love him. But God hath re-
vealed*

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vealed them unto us by his Spirit : For the Spirit searcheth all things, even the deep things of God. For what man knoweth the things of a man, save the spirit of a man that is in him? Even so, the things of God knoweth no man, but the Spirit of God. Now we have received, not the spirit of the world, but the spirit that is of God, that we might know the things that are freely given to us of God.

In a word therefore, Beloved, the Inheritance of the Children of God is the Spirit of God, and all that it doth discover ; as the Sun is the lot and the inheritance of the Natural Eye, and all visibles laid open by it in Nature. And can any thing be wanting to them that are sharers in that Inheritance? (If I may call *them* sharers, where every one is full possessour of the whole ; as the *Sun* is alike wholly in every eye.) Can our Souls be larger than the Life of God? Or our Understanding not filled and satisfied by his all-knowing Spirit? Can our Will wax restless or anxious, where the Understanding finds out and feels the greatest good that any thing is capable of ; where the pure and undefiled Affection, baths her silver plumes in eternal love and delight? What is the Soul *more* than infinite, that it should desire any Inheritance greater than God?

But

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But it were now more seasonable to make some Use to our selves from this Doctrine so infinitely plain, or infinitely inexplorable.

First, Who cannot hence condemn all Avarice, Drunkenness, Fleahly Lust, Voluptuousness; the bartering away this Glorious Inheritance of the Everlasting Kingdom of God, for the Muck of this World; choak'd with the Cares of this World; undermining our Neighbours by false and treacherous practices; over-reaching them in bargainings, and cheating indeed our selves of Eternal Life by our own couzenages: Instead of being filled with the Spirit, to be full of base liquor, drowning our Reason and Conscience, and laying our selves open to the despiht of the Devil, and the shame of the World: Chaffering away for a light momentany fit of Pleasure, or some seducing wanton Lust, the Inheritance of the good Spirit of God, the sweet and comfortable Fellowship of the Holy Ghost, the Joyes of Heaven, the full Contentments and unspeakable Delights of that hidden Paradise, that Garden of all sweetness and deliciousness?

Secondly,

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Secondly, The consideration of this future excellent state, and glorious royal condition, may afford much comfort to men of low degree, and meaner fortune. What though our Means be small, our Calling base and dishonourable before men : This time vwill certainly over ; and that quickly : Though I be poor here, a Servant and Bond-slave, a Beggar ; Yet hereafter I shall be rich, free, noble, a Prince, a King, an Emperour : Then shall I be Lord ; not of a larger spot of Ground, consisting of Dirt and Gravel, and vvithering Grasse, and perishing Trees, the sight of vvwhich every nights sleep takes from me ; but of the boundless Heavens, the everlasting Beauty of God, vvhere vvith never-vvaking Eyes I shall alvvayes behold his excellent Glory.

This, I say, may comfort the poorer sort ; they being as capable, if not more capable of this precious Inheritance, than Lords and Princes of the Earth, than Kings and Cæsars, than Dukes and Emperours. *Gal. 3. 26, &c. For you are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ, have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female : For ye are all one in Christ Jesus. And if ye be Christs, then*

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are you Abrahams seed, and heirs according to promise.

But *Thirdly* and *Lastly* : Is it so indeed that there is prepared for men of all conditions of Life, such a rich Inheritance ? Let then all men of what condition soever, examine themselves, and try what assurance they find in themselves, in their own Souls, of this future Happiness.

What then is the *Sign* ? That brings me to my *Second Doctrine*, viz.

II. *That the heirs of the Kingdom must suffer.*

So saith the Text, *Heirs of God, and joynt-heirs with Christ ; if so be that we suffer with him, that we may be also glorified with him.* Which Truth is manifest out of sundry places of Scripture : I will name only two. *Acts 14. 22. We must through much tribulation enter into the kingdom of God.* And *Coloss. 1. 10, 11, 12. That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God : Strengthened with all might, according to his glorious power, unto all patience, and long-suffering with joyfulness ; Giving thanks unto the Father, which hath made*

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made us meet to be partakers of the inheritance of the saints in light.

What? Shall we think (Beloved) to obtain Heaven at a more easie rate, than we purchase any Temporal Honour or Estate? *Multa rubit secusq; puer*: Those that are designed for some special piece of Earthly Preferment, sweat and toil for it even from their very Childhood, by industrious Education. But we think to have Heaven for an old song (as they say) or for a lazily repeated *Pater Noster*, for a word, for an imagination, for a phansie, a thought, an empty faith, for nothing. Who, in the name of God, told us so? My Text contradicts it: And Scripture will not contradict my Text; because my Text is Scripture. No verily; It confirms it: *Be not deceived, God is not mocked; as a man sows, so shall he reap*; saith the same Apostle that wrote my Text.

But I will prove by a threefold Reason, That the heirs of the Kingdom of God shall suffer really themselves.

First, From the Antipathy betwixt the World and the Children of God. *Wisd. 2. Let us lie in wait for the righteous, because he is not for our turn, and he is clean contrary to our doings. He upbraiderh us with*

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offending the law, and objecteth to our infamy, the transgressings of our education. He professeth that he hath the knowledge of God, and he calleth himself the child of the Lord. He was made to reprove our thoughts. He is grievous unto us even to behold, for his life is not like other mens, his wayes are of another fashon. Hence do the Children of God oftentimes incurr much mischief, by the wicked plots of the ungodly: And however, if they escape this outward evil, they are grieved and vexed continually by their daily misdeeds.

But Secondly, The Will of God is, that all that he admits to that Glorious Inheritance be tryed first, and he chastiseth every Son that he doth receive, 1 Pet. 1. 3. &c. Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again to a lively hope, by the resurrection of Jesus Christ from the dead; unto an inheritance incorruptible and undefiled, and that fadeth not away, reserved in Heaven for you; who are kept by the power of God through faith unto salvation, ready to be revealed in the last time: Wherein you greatly rejoyce, though now for a season (if need be) ye are in heaviness through many temptations: That the tryal of your faith, being

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being much more precious than of gold that perisbeth, though it be tryed with fire, might be found unto praise, and honour, and glory, at the appearing of Jesus Christ.

*Thirdly, and Lastly, We cannot escape suffering and the exercise of our Christian Patience, by reason of often assaults the Devil makes against us, who like a roring lyon goes about seeking whom he may devour; as also for the close siege that sin layes continually against us, that *Amelur & aquaria*, that sin that so easily besets us on every side. Heb. 12. 1.*

But to display the *Sufferings* of the Heirs of the Kingdom more distinctly, I will cast them into these four several kinds.

1. In *Estate* or *Fortune*.
2. In *Name* or *Estimation*.
3. In *Body*.
4. In *Soul* or *Spirit*.

1. In *Estate*.] As if any man by his Pious Life, his delight in the Word of God, in Brotherly Conference or Community in Spiritual things; by his rebuking his Neighbour for Swearing, Profaning the Name of God; or by his Frugality and Sobriety, that he will not run to the same excess of

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not with the rest of his Neighbours, but lives temperately, honestly and justly; If this man (as it is not improbable but he may) bring on himself the envy of wicked men, *Sons of Belial*, or at least their dislike; and so they having power, or impair his Estate by unequal Mulets, or deny him his due Desires: I say, he suffers as an Heir of Heaven, as a Member of Christ, as a Child of God; and Vengeance shall be poured out upon his enemies, but his Happiness shall be increased.

2. In Name.] As our Saviour; who for his being in company with wicked men, to convert them and heal them, (as he himself answered, *The whole have not need of the physitian but they that be sick*) he notwithstanding was termed a *glutton*, a *winebibber*, a *friend of Publicans and Sinners*. Mat. II. For his casting out Devils, a *Conjurer*: For doing good and healing on the Sabbath-day, a *Sabbath-breaker*: For telling the Jews that which was true, that they were going about to kill him, a *Demoniac*, or *one possessed of the Devil*: For teaching the people the mysteries of the Kingdom of God, a *Seducer*. And so S. John the Baptist, for his abstemiousness, his temperance, and severe manner of Life, was counted also

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also one possessed of the Devil: S. Paul for preaching the Gospel, a pestilent fellow, one that turned the world upside down: That young man, one of the Sons of the Prophets, whom *Elisba* sent to anoint *Jehu* King, the Captains of *Joram* counted him and call'd him a mad fellow. Wherefore came this mad fellow to thee. 2 Kings 9.

The Frugal, they'll call Nigards: The Conscientious, Timorous or Superstitious: The Humble, base-Spirited or Silly: The Harmless and Quiet, Fools or Innocents: The Charitable, Papists: The Zealous and fervent in Spirit, Puritans: Godly and Pious Professours, Hypocrites. The Devil hath found out a nick-name for whatsoever is good: That Blasphemous Mouth can miscall every Attribute of God. But let us not be discouraged for all the reproaches of the World: For if we suffer in *Name* for well-doing, our Shame here is nothing to that Honour and Glory that shall be revealed in us hereafter.

I will only raise one Use from this point, and so leave it.

Did our Saviour Christ, his Apostles, the Prophets of old, and the Holy men of God, undergoe such harsh Censures? Were they branded with such notorious Names, and undeserved Calumnies? Then are not we

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to judge ill of any man merely from the report of men, till we see his Life our selves. They said of *John*, that he had a Devil. They made the Son of man, a man Gluttonous, a Wine-bibber, a Friend of Publicans and Sinners : But *Wisdom is justified of her children*, saith our Saviour, *Matth. 11. 19.* That is, by its fruits. *By their fruit you shall know them.* And if we find Purity of Life, far be it from us, Beloved, that we should speak reproachfully against such as we are not able to judge.

Wherefore let us rather mortifie our sinful Lusts, and purge our own Souls of Corruption, that they may be a habitation for the Holy Ghost (rather than to give ill Names, or give credence to ill reports of others we do not know) our selves being still in our Carnal condition, Slaves of Sin and Satan ; Servants of Pride, of Envy, of Avarice, of Drunkenness, of Whoredom, of Lasciviousness : Which whosoever hath, let him be assured that *he hath not* the Spirit of God ; for it will not abide in such a sink of Sin. Wherefore he cannot judge : But *he that is spiritual judgeth all things ; and he himself is judged of no man.* 1 Cor. 2.

And thus I have briefly run through the external Sufferings of the Heirs of the Kingdom

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dom of Christ, in *Fortune* and *Name*. The *internal* follow, in *Body* and *Spirit*,

3. In *Body*.] These kind of Sufferings you may read of, *Heb. 11*. Others were tortured, not accepting deliverance, that they might obtain a better resurrection. And others had trial of cruel mockings and scourgings; yea, moreover, of bonds and imprisonments. They were stoned, they were sawn asunder, were tempted, were slain with the sword: They wandered in sheep-skins, and goat-skins, being destitute, afflicted, tormented.

It would be a long task to reckon up all the manners of the Sufferings of Holy Martyrs, which they underwent, under the tyranny of bloody salvage Heathen. Heading, and Hanging, and Crucifying, were nothing for the satisfaction of their fury. They were broyl'd on Grid-irons; they were fryed in Frying-pans; they were boyl'd in Cauldrons; they were put in the Brazen Bull; they were fired at the Stake; cast into Ovens; fired in Ships, and so thrust from the shore into the deep; fired in their own Houses; cast upon burning Coals; made to walk upon burning Coals; burnt under the Arm-pits with hot Irons: They had their Hearts riven out of their warm Body; had their Skin fleen off from
their

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their live Flesh ; had their Feet tyed to boughs of two near Trees, which boughs being at first forcibly brought together, suddenly let go rent their Body in twain : They were trodden down by Horses ; cast, bound and naked, into Vaults to be eaten of Rats and Mice : They had their Flesh pulled off with Pinfers, torn off with Iron-rakes ; were squeezed to death in Wine-presses ; were tyed upon Wheels, which turning, rub'd their naked Body against sharp pegs of Iron : They were hung by their Hands and Feet with their Face downward over choaking Smoak : They were set out on high in the Sun, having their naked Skin belmeared with Honey, to be stung with Bees and Waspes. The Devil spent all the skill and malice he had in finding wayes and engines of Torture for them.

God make us truly thankful unto him for his Mercy so long continued to us, that we have without terrour or torment so many years enjoy'd the Christian Religion in such Purity : And give us Grace to repent us of our unworthy walking, and unbeseemingly of so great a Light.

But, as concerning these Sufferings of the Body, Beloved, such is the love of God to Mankind, and so *reasonable* is his Service, that

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that he hath made it no *necessary* condition of Eternal Life, actually to suffer them. But we ought to be so minded, that rather than to relinquish the true Christian Faith (or do any thing which we know offends God) we would rather dye a thousand deaths. And this was *S. Pauls* resolution, *Acts 21. I am ready not only to be bound, but also to dye for the name of the Lord Jesus.*

But yet there is a Suffering in the *Body*, that we must needs suffer if we will approve our selves the Children of God, and Heirs of that Glorious Kingdom : And this Suffering we must inflict upon our own selves. *1 Cor. 9. 27. But I keep under my body, and bring it into subjection.* These Sufferings are most acceptable to God, and requisite fore-runners of Eternal Life. *If you live after the flesh, you shall dye ; but if you through the Spirit do mortifie the deeds of the body, you shall live.* Verse 13. of this 8th Chapter to the *Romans.* *1 Pet. 2. 11. Dearly beloved, I beseech you, as strangers and pilgrims, abstain from fleshly lusts, that war against the soul.* And *Galat. 4. 24. They that are Christs have crucified the flesh, with the affections and lusts.*

You see plainly then, That we are not Christs, nor Gods, nor Heirs of God with Christ,

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Christ ; unless we suffer with Christ, in mortifying all Bodily Lusts, in curbing our inordinate Desire of eating or drinking ; unless we study to keep under the Body, and live chastly and continently. If we will be Heirs of that Heavenly Inheritance, we must bring under all evil and carnal concupiscence. If we will partake of that Eternal Glory in Heaven, we must be content to suffer reproach and evil speeches amongst men.

If any man ask, what *Necessity*, what *Reason* is there ? I will briefly shew him how it comes about.

First, For suffering in *Name* (for I will step so much back). There is no man loves to be disquieted in mind, or vext : But it would disquiet us, and gall us exceedingly, to be found fools ; so that we have not the heart to *find* our selves so, it would so discontent our natural proud Spirit : Hence we blame other men rather than our selves ; and say, they be in the false way. So did the *Pharisees* to our Saviour, and to his Apostles : And thus were the Prophets used before them ; because their wayes were of another sort, their speeches and actions of another fashion from the World.

You

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You will better understand it in some Examples. A Carnal or Natural man, that hath no Sense of the Spirit of God, and is unacquainted with its Operations, derides such performances as Prayers, Exhortations, or what so else may proceed from thence, as *truly* and *extraordinarily* proceeding from the Spirit of God; and counts those men, that acknowledge Gods power in them in the performance of such things, weak men, crack'd-brain'd Enthusiasts, Fanatical Fools, silly Lunaticks: But all this proceeds out of Pride, Envy, and Self-love; he himself being not able to perform such Duties, or at least not in that manner.

So some that have got the trick of Praying *ex tempore*, by Custom the Mother of Confidence and Dexterity (Ignorance and want of a true Sense of the Majesty of Heaven upholding them in their rash performance) these men will vilifie Justice and Uprightness, Humility and Patience, and the mortification of our Sensual Lusts; because they find in *themselves* no such Vertues, nor intend to trouble themselves so much as to practise them. Then for the upholding of their *own* credit, they must give them poor contemptible terms, that they are but *Heathenish* Vertues, such as
Socrates

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Socrates or *Plato* had, and make but a *Moral* man ; and that there is no such need for a *Christian* to have them. But, Beloved, be not so deceived ; but observe this Truth : Though *Moral Vertue* carries us no higher than an *Heathen* ; yet without the exercise of *Moral Vertue*, and inward life and liking of it, we are no true *Christians*.

The Summe is this, That the good ways of *God* are spoken against and miscall'd, that wicked men may keep their credit, and yet walk indeed in the wayes of the *Devil*.

To the *Second* I answer, That it is necessary that we suffer in the *Flesh* ; because that if we do not keep down the *Flesh* and its suggestions, the *Spirit* will be choaked and stifled by that filth and corruption. *The carnal mind is enmity against God ; for it is not subject to the law of God, neither indeed can be.* Ver. 7. *The carnal mind*, that is, *φρόνημα σαρκός*, the bent, will, intent, liking, or desire of the *Flesh* is *enmity with God* ; desires against the Will of *God*, and will not be obedient to the Law of *God* ; nor indeed can be. Wherefore we are to kill it, to mortifie it, to crucifie it ; that we may be dead to *sin* or the desire of the *Flesh*, and alive to *God*, by his enquickening *Spirit*,
through

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through Jesus Christ our Lord. Here is the Patience of the Saints : Here their great Suffering.

4. But I go on to their last Affliction, which is in *Spirit* : And that is twofold,

1. *The wrestling or conflict with spiritual wickedness in Heavenly places.*
2. *The suffering with the Spirit of Christ.*

For the First, *Eph. 6. 12. For we wrestle not against flesh and blood ; but against principalities, against powers, against the rulers of the darkness of this world ; against spiritual wickedness in high places.*

Beloved, The great work of Salvation is not then accomplished, when we have through the power of God, and the strength of Jesus Christ, overcome the Lusts of the Body ; as Drunkenness, Gluttony, Whoredom, and the like : But we shall find a new task, the taming of our proud Spirit. For after our first conquest, I mean, the overcoming the Lusts of the Body ; then pride and haughtiness, and contempt of our Neighbour, the thinking of our selves some-body, rigour and unmercifulness to our sinful Brother, the magnifying of our selves in some conceited Opinions, searching out and confidently concluding concern-
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ing the secrets of God; censuring and condemning all men that are not of the same conceit in Divine Speculations with our selves: These and many such like evil delusions the Devil will sow in our Hearts. The Devil himself is neither Whoremaster, nor Drunkard, nor Glutton: But he is Proud, but he is Contemptuous, but he is Hypocritical, but he is a Blood-sucker, a Murderer from the beginning; full of self-love, full of self-admiration, full of cruelty under pretence of Religion, full of deceit and injustice under pretence of Truth and maintenance of Godliness, full of ambition and desire of rule, even over the Souls and Consciences of men, full of self-applause and arrogancy, and strutting in his own supposed knowledge and power. But true denial of our selves, and unfeigned deep humility, a sensible apprehension of our nothingness, as I may so say, or real detestable vileness, will cause such dreadful agonies in our Souls, that no tongue can express nor heart conceive that hath not had experience of those bitter Sufferings: With so great pain and torment are we torn and riven from our spiritual wickedness, disjointed and dislimb'd, as it were, from our head, that Prince of Pride and Father of Disobedience, the Devil.

But

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But I will now shew you the other kind of suffering, which is *the suffering in Spirit by reason of other mens wickedness.*

When we are united to God and Christ in the union of Spirit, then do those things that are contrary to the Spirit of God, as all manner of sin, trouble our Spirit : Envious or cruel acts, drunkenness, deceit, pride, rigour, fierceness, folly, and whatsoever else is sinful or vain ; our Spirit being enlivened by the Spirit of God, is grieved and vext at these wickednesses or vanities : Then we plainly see how Christ is cut, and lash'd, and hew'd, and stab'd with our wicked deeds, how he is *crucified afresh*, as the Apostle speaketh. Here may the true Church of God, the Holy Jerusalem, take up fitly that Lamentation in *Jeremy*. *Is it nothing to you, all ye that pass by ? Behold and see if there be any sorrow like unto my sorrow.* See how the Prophet *David* was affected with the wickedness of men. *Psal. 119. Mine eyes gush out with water, because men keep not thy law. I beheld the transgressours, and was grieved because men keep not thy word.* So *Lot* was tormented at the wickedness of *Sodom*. *2 Per. 2. 7. And delivered just Lot, vexed with the filthy conversation of the micked. For that righteous man dwelling among them, in*
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seeing

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seeing and hearing vexed his righteous soul from day to day, with their unlawful deeds. So God complains in the Spirit of his Prophet Amos. *Behold I am pressed under you, as a cart is pressed that is full of sheaves.* Amos 2. 13.

And surely there is good Reason it should be so, a sure Necessity. For Fire is not more contrary to Water, nor Light to Darknes; nor any enmity in Nature or among men so strong, as that betwixt the Spirit of God, and the Spirit of the Devil that is in evil wicked men; according to which they live and act. So then, when that detestable ugliness flowes out in their words or actions, it must needs offend the Children of God; God being of pure eyes, and not abiding to behold wickedness. Hence are they driven into consuming zeal, or deep inexpressible grief. And this is the *second* kind of *suffering in Spirit*.

But, Beloved, take this in by the way, That he that can be angry at other mens faults, and not much more angry at his own, is a dissembler, an Hypocrite. Herein let every man examine himself. But he that is so stupid, that he is not moved at all with the wickedness of others or of himself, is perfectly dead in Sin, and is in
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the full power of Satan, and is covered with Eternal Death and Darknes.

THIS Second Doctrine is now sufficiently plain, *That they that would be Heirs of the Kingdom of Christ must suffer with Christ.* I will again here stir you up to an examination and tryal of your Spiritual state, whether you have any interest in the Heavenly Inheritance.

The Sign and infallible Seal is *our suffering with Christ.* But not *any* suffering: For the suffering in *Esteem* if we escape it, yet may we be inheritors of Heaven. But to be evil spoken of for Christ, is harder to escape; yet admit we escape that too, we may for all that be secure of our Eternal Inheritance. Nor have all that are now with God been whip'd, and tortur'd, and put to death or martyrdom: But yet we ought to be so minded, that we had rather endure all these things, than depart from Christ. But all the other sufferings; as abstinence from voluptuousness, from the delights of the flesh, from priding ourselves in any thing that God hath bestowed upon us; a suppressing our anger, abstaining from the sweetness of revenge, denying of the ever-craving appetite of covetousness;

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tiousness ; keeping our tongues from the
 delight of defamation and evil reports, our
 ears from hearing evil of our Neighbour ;
 These be necessary. All which endeavours
 will surely afflict and vex the corrupt Na-
 tural Spirit of a man : But he that will
 not undergo this suffering, believe it, Be-
 loved, he is none of Christs, he hath nei-
 ther part nor portion in the Kingdom of
 Christ and of God. But he that doth,
 though with great agony of Soul and affli-
 ction of Mind, fight against all this cor-
 ruption of Flesh and Spirit ; He may bless
 God for his good condition, and with good
 reason lay hold of the hope of Heaven,
 They that are troubled in Spirit for the
 wickedness of men, the prophanation of
 Gods name, and any manner of sin and
 iniquity ; these men may conclude that
 they have the Spirit of God, and conse-
 quently that they are the Sons of God :
*And if sons, then heirs ; heirs of God, and
 joint-heirs with Christ : If so be that we
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 gether with Gods Spirit doth testify to us,
 that we do ; and that we shall be certainly
glorified with him. Let every man herein examine himself,
 that he may find a true ground of his hope
 of Eternal Salvation. For none shall be
 saved

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saved but they that are the Children of God, elect to this Inheritance ; none are the Children of God, but those that have the Spirit of God ; none have the Spirit of God, but those that suffer with Christ, that mortifie their own sins and are grieved for the sins of others.

Be not deceived (Beloved) with flattering dreams and phantasies : This is the very Truth of God, and according to the Gospel of Jesus Christ. And this Truth being so apparently true, I need not exhort in many words, to those *Christian Sufferings*.

Stand fast in the true Faith of the Power of God, and quit your selves like men. Cast away all softness and effeminateness; and be so stout-hearted as to endure the pangs of Death, of the mortification of your sinful flesh and carnal mind, for his sake that dyed for you. Resist unto Blood; even unto the effusion of the wicked Life, and unrighteous devilish Spirit that resideth in you.

For *this is the good will of your God*, that you be mortified, *that you be thoroughly sanctified*, that you destroy all things contrary to God in you. *1 Thess. 4.* And let this be the *First Motive to run with patience the race that is set before us.*

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Secondly,

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business ; keeping our tongues from the delight of defamation and evil reports ; our ears from hearing evil of our Neighbour ; These be necessary. All which endeavours will surely afflict and vex the corrupt Natural Spirit of a man : But he that will not undergo this suffering, believe it, Beloved, he is none of Christs ; he hath neither part nor portion in the Kingdom of Christ and of God. But he that doth, though with great agony of Soul and affliction of Mind, fight against all this corruption of Flesh and Spirit ; He may bless God for his good condition, and with good reason lay hold of the hope of Heaven. They that are troubled in Spirit for the wickedness of men, the prophanation of Gods name, and any manner of sin and iniquity ; these men may conclude that they have the Spirit of God, and consequently that they are the Sons of God : *And if sons, then heirs ; heirs of God, and joint-heirs with Christ : If so be that we suffer with him.* Which our own Spirit together with Gods Spirit doth testify to us, that we do ; and that we shall be certainly *glorified with him.*

Let every man herein examine himself, that he may find a true ground of his hope of Eternal Salvation. For none shall be saved

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Secondly,

Secondly, These our Sufferings, though great, are not comparable to the rich Reward, that Glorious Inheritance in Heaven. 2 Cor. 4. *For which cause we faint not, but though our outward man perish, yet the inward man is renewed day by day. For our light affliction which is but for a moment, worketh for us a far more exceeding and eternal weight of glory.*

Thirdly, If we compare the future state of the Wicked and the Godly, how all their Glory and Pleasure vanisheth, and how the Children of God are received into Everlasting Happiness, crown'd with Eternal Light, it will more firmly establish us in our Christian resolutions.

It cannot be better described, then it is in the Book of Wisdom. *The iniquities of the wicked shall convince them to their own face; and they shall approach the tribunal of God with fear and quaking. But then shall the righteous man stand in great boldness, before the face of such as have afflicted him, and made no account of his labours. When they see it, they shall be troubled with terrible fear, and shall be amazed at the strangeness of his salvation. And they repenting and groaning for anguish of spirit, shall say within them-*

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themselves : This is he whom we had some time in derision, and a proverb of reproach. We fools counted his life madness, and his end to be without honour. How is he numbered among the children of God, and his lot is among the saints. Wisd. 5. You may read the whole Chapter at your leasure.

Fourthly, and Lastly, The Inheritance of Heaven is conditional : If we suffer with him, we shall be glorified with him ; which implies, if we do not suffer with him, we shall not be glorified with him. 2 Tim. 2. 11. This is a faithful saying, that if we be dead with him, we shall also live with him ; if we suffer with him, we shall also reign with him.

Wherefore, Beloved, sooth not up your selves in vain hopes and flatteries : For without killing of your sinful Lusts, without Mortification there is no Salvation. *He that hath not the Spirit of Christ, is none of his.* Now no body hath the Spirit of Christ, unless he be dead unto sin : For if he be dead unto Sin, then shall he be raised from Death to Life, by the Spirit of Christ that quickeneth us to Righteousness : But if he be dead unto Righteousness, and alive unto Sin ; he is a son of Belial, a child of the Devil, a vessel of perdition, a faggot

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for Hell ; and the devouring Wrath of God remains upon him : No *Heir of God*, no *Coheir with Christ* ; but he shall have his portion with those infernal Fiends, to whom is reserved *the blackness of darkness for ever*.

Wherefore, Beloved, awake from your beds of ease ; shake off your idle dreams, and bewitching phantasies, that either the Devil or his false Prophets have buz'd at any time into your heads. If you will be the Sons of God, and Disciples of Christ, take up the Cross of Christ ; afflict your own carnal minds ; give not way to wrath, to envy, to anger, to revenge, to lust, to wantonness, to back-biting, to swearing, to revelling, to drinking, to pride, to contemning, to reproaching, to fighting, to contesting, to censuring, to defaming, or whatsoever else Flesh and Blood is easily carried out to ; but deny your selves in abstaining from all those evil acts, and so give no encouragement to the Devil to assault you.

Which if you shall do in the precious *Christian Patience*, even to the mortification of all manner of Sin in you, God shall stir up in you the Spirit of his Son, and enrich you with the Power and Wisdom of the Holy Ghost : And *the Peace of God*,

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God, which passeth all understanding, shall fill your hearts with all joy ; and you shall find in your selves an unexpressible taste of the delights of Heaven, and receive an infallible earnest of your Eternal Inheritance. Which God grant that we may all do, through Jesus Christ our Lord ; to whom, &c.

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DISCOURSE X.

J A M. i. 27.

Pure religion, and undefiled before God and the Father, is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.

THE Text is a description of *pure and undefiled Religion*. And certainly if any thing; *Religion* it is that wants the pointing out by the most evident, plain and conspicuous descriptions that may be, to be writ in Capital Letters, in so large and visible Characters that he that runs may read it. For indeed most men are but at leisure to read it running, *id est nequiter* by the by, *tanquam aliud agentes*; still keeping on their course in that broad way, that beaten path, that leads to the reward of impiety and irreligioufness.

But

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But yet I know not how it comes to pass, that though men make not Religion their ~~business~~, their main business and work, yet they prove most-what, far more fortunate in this, than in their worldly occasions and employments ; where, though they take a great deal more pains, yet we shall more ordinarily hear them complain of ill success. But as for Religion, how few are there that find themselves at a loss therein ; nay that are not suited to their own hearts liking ; and from these slight and transient glances cast upon it, are kindled into so hot a passion and inflammation of love and zeal for it, that finding their own breasts too strait and narrow for such a violent heat, would even force open the hearts of other men, that there may be more room and freedom for so ample a flame : Not content to keep alive this *Vestal* fire within the walls of its own Temple, but to dethrone the Sun, and ordain it the sole Lamp of the Universe ; where all other Religions and Worships, must like the lesser Stars disappear and vanish. Every rash Religion is Popery, and claims title to all, must be Catholick : None must stand before it : A true *Ur* of the *Chaldees*, eating up and devouring all other Deities. Whatsoever is not *This*, is Idolatry, Blasphemy and Impiety.

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Impiety. And therefore we can admit of none but our own : Or if we should by chance or unawares, we recoyl back with more than *Cannian* zeal and indignation. We are no where so lavish of our affection as in point of Religion ; and the more, because no where more safe : For who can love God too much, and Religion immediately refers to God. This I would say, that in the many and manifold distractions and divisions which the sons of men exercise one another with on this blind and dark spot, the Earth ; where there is a great deal more talk of God than true knowledge of him ; all Religions every where agree in this one, that nothing ought to be more precious and dear unto us than our Religion : And in this also, which I must again note with greater admiration, that ordinary Religionists are in nothing so superficially and perfunctorily satisfied in, as in what they do so devoutly love ; whence it comes to pass that many thousands of men, *Ixion*-like, embrace not *Juno* but a Cloud.

Wherefore we cannot sufficiently commend the sober care and prudence of the blessed Apostle, who hath so amply and fully set out to us, that, which few men have the patience to peruse in a closer
Cha-

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Character : And therefore out of neglect and carelesness very subject to mistake ; and if mistaken, mistake more dangerously than in any thing else possibly they can do ; spending their most serious and dearest affections upon falshood, their very hearts and souls upon unprofitable lyes ; and not only forfeiting their own happiness, but as much as in them lyes, pulling in others also into the same whirl-pool, or dangerous pit of destruction.

But, Beloved, that we be not led away with the same errour of the wicked, nor serve the phantasies of men, let us again cast our eyes on the Text, and learn the truth of Religion.

Pure Religion and undefiled, before God and the Father, is this, to visit the fatherless and widows in their affliction, and to keep a mans self unsported of the world.

The Text as I intimated before, is a definition of *Pure and Undefiled Religion*. I might resolve it into these two Logical terms of *Definitum* and *Definitio*. *Pure Religion and undefiled before God and the Father*, that's the *Definitum* or thing defin'd : The *Definition* this, *To visit the fatherless and widows in their affliction, and*
to

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to keep a mans self unsported from the world.

But I shall handle the Text more roughly, and fetch out, though not force out, these four Particulars.

1. That there is a pure and undefiled Religion.
 2. That God the Father is judge of this pure and undefiled Religion.
 3. That to visit the Fatherless and Widows in their affliction, and to keep ones self unsported of the World, this is pure and undefiled Religion.
 4. That it is pure and undefiled Religion, even in the judgment and sight of God.
- I. That there is a pure and undefiled Religion.

Θεωσία καὶ ἀγία καὶ ἀκατάρακτος.] It will not be amiss to make some short stay upon the unfolding of the words.

Θεωσία signifies properly *Cultus divinus*. *Orpheus* the Thracian and great *Mystagogue* of the *Græcians* gave occasion to this term: For they being taught the manners and rites of serving the Gods by him, *ὅτι οὗτος ἦν μάγος, καὶ ἐκείνοις ἐκείνην τὴν θρησκείαν ἐκείνην ἐκείνῳ ἐκείνῳ ἐκείνῳ*, as *Nonnus* tells us, They called the worshipping of the Gods *Θεωσία*, as being a Thracian invention.

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invention. Beza translates it very well and significantly *Cultus Religiosus*; and our *English* not amiss, *Religion*, in the proper sense, as it is taken for the Worship of God, and not extended to both Tables, as S. *Austin* and *Lactantius* would have it: For beside the propriety of the *Greek* word, the quality of those to whom the Apostle wrote is no small Argument, that that Religion which consists in Gods immediate Worship is here meant or alluded to; they being the dispersed *Jews* to whom he wrote (as is manifest in the beginning of the Epistle) whose Native Religion consisted in multitude of Rites and Ceremonies, and was eminent for the outward Form of Worship and Service of God. These were all but a cloud, a veil, and mist, and was to be drawn aside and vanish at the approach of *the Sun of Righteousness* that was to rise with healing in his wings; that is our Saviour, God blessed for ever.

And according to this notion, the two following terms, *viz.* *pure* and *unpainted*, will not only admit of but call for this Exposition; *viz.* *pure* and *unpainted*, as the words are sufficiently capable thereof: *The true, pure, refin'd, unsophisticated Religion is this.*

Opera

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Ἐποποιία καὶ διαγωγή.] Ἐστὶ δὲ διακριτικὴ τέχνη καὶ διαγωγή.
Plato in his Sophista. And Plotinus Lib. 2.
Ennead. 1. Τὸ ὃ καὶ διαγέται ἀπολαύσει ἀλλήλων πάντως.
 So that according to the idiom of the tongue, *Pure Religion* is that which is un-
 bared of all heterogeneal admixture, purg'd
 and separated from all ascititious addita-
 ments, cleansed and refined from that pal-
 pable gross luggage of unweildy Ceremo-
 nies; being pure Extraction, mere Essence
 or Quintessence, perfect Life and Spirit.

Again, ἀμικρῶς] undyed, unpainted with
 the pencil of Humane Art or Device; a
 naked and bare Truth: Which though it
 hath been diversly figur'd and shap'd by the
 outward dress of Ceremonies, yet it has
 been from everlasting to everlasting; *Christ*
the same yesterday, to day, and for ever;
ἐὼς αἰῶνος ἀαγγέλιον, the Gospel of Eternal Truth,
 the Law of Life, the perfect Law of Li-
 berty.

οὐ γάρ τι εὐνῆται χρόνους, ἀλλ' αἰεὶ ποτε
 Ζῆν ἔστω, καὶ ἐν αὐτῷ αἰῶνα ἔξ ὅτε γάρη.

It is most true of this everlasting Law of
 Life, whose Original is as deep as the Di-
 vine Abyss.

But I am afraid that I have by this Ex-
 position (though very true and genuine) so
 spiritualiz'd

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spiritualiz'd Religion, and unbared the Truth, that Carnal eyes accustomed to Shadows and gross Ceremonies, will doubt whether there be any thing of Religion left, after so much sifting and cleansing. But I hold it no hard task to answer these men. If they mean by no Religion left, no Ceremony left; I grant it: But if by no Religion, no truth of Religion; I say, there is nothing but the truth of Religion left. And that the truth of Religion should not deserve the name of Religion, as well as the Shadow or Type, I know no reason; no more than *Cæsar* himself should not be called *Cæsar*, as well as his Picture, be it drawn with never so much art and cunning.

Mistake me not, I speak not as if the kernel must of necessity be without a shell; but led on by my Text, I speak of the kernel without the shell, and exalt it far above the dry shell. *Psal. 50. 13. Will I eat the flesh of bulls, or drink the blood of goats? Psal. 51. 17. The sacrifices of God are a broken spirit; a broken and a contrite heart, O God, thou wilt not despise. And Psal. 4. 5. Offer the sacrifice of righteousness; and put your trust in the Lord. And Rom. 12. 1. I beseech you brethren, by the mercies of God, that you present your bodies a living sacrifice, holy,*

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holy, acceptable to God, which is your spiritual service: So Beza. They were not to offer any dead or unclean Beast under the Law; wherefore are we here under the Gospel to offer our selves a living and holy Sacrifice, impolluted of the World, and alive to Righteousness and to God.

Give me leave here a little to enlarge my self. Who can doubt but that the Heart of a Christian, from whence sweet odours of Prayers and Praises ascend up, is a better Altar of Incense than that in *Moses's* Temple; that God is more truly fed by relieving his living Members, true and sincere Christians, than by feeding the unsatiable fire by thousands of Holocausts; that the seven Spirits, the Spirit of the Lord, the Spirit of Wisdom and Understanding, the Spirit of Counsel and Might, the Spirit of Knowledge and the Fear of the Lord, are a truer and clearer light than the Seven Golden Candlesticks of *Moses*; that the *Jewish* Temple was but a strait prison in comparision of the enlarged Soul of man; So many load of Sand or Gravel would have filled that up to the top, but no less than God himself can fill the Heart of man: which therefore is the meekest Temple or Mansion for him. In brief, what is this

θεμελιος but as *Nonnus* speaks, *τις τιμη & ομο*

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to honour and worship God; and what doth that consist in but in appropriating or consecrating unto him times, or places, or things, persons also and solemnity of actions? Is not this therefore *to worship God in spirit and in truth*? truly and unfeignedly to devote our selves, and dedicate all we have to the God of Heaven, seeking his Will in all our actions, and denying our selves and our own desires. What comparison is there betwixt the offering the Firstlings of our Flock, or the Fruit of our Ground, whereby we acknowledge we hold all these things of God, the great Lord of Heaven and Earth; what comparison is there, I say, betwixt this and the not arrogating any thing to our selves of either knowledge and power, but very sensibly and affectionately ascribing all to God, whatsoever we can do, think or speak; which is the right Christian Humility and Spiritual Decimation to the true *Melchizedek* Christ Jesus? And let me be yet bolder, (if there be any boldness in it) What is Baptism or the washing of Water, in respect of the real cleansing by the Spirit, the being Baptized with the Holy Ghost and with Fire? What is Bread and Wine in comparison of that true Bread from Heaven, the Flesh and Blood of Christ?

U 2

Tell

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Tell me therefore now, is nothing of Religion left, when I only consider the inward essence or substance of it abstracting from shell or husk? Is the very heart or kernel of it nothing? The *pure* and *unpainted Religion* is truly Religion, if not the only true Religion. And pardon me if I seem too careful and curious in reserving the name of *Religion* to it; because that word strikes more powerfully upon the ears of men, and summons at the very first alarm all the power we have both of Soul and Body, to assist, countenance and maintain it. Wherefore I would under the name (as the notion it self doth most eminently deserve it) commend unto my self and all men this truth of Godliness, that we may as heartily and zealously both aspire unto our selves, and endeavour the same in others, as ever we did or can do the opinions and institutions of men, or yet the opposing of them: For this will not be found *pure and undefiled Religion* in his eyes who is the judge thereof; viz. *God the Father*. Which is the *Second Particular*; and upon which I would now fall, did not another sense step between, which must awhile hold me back.

Θηροχία καθαρά & ἀμικρῶ.] Hitherto καθαρά and ἀμικρῶ have signified, the pure and uncolour'd

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colour'd truth of Religion, without Show or Ceremony. The words are not incapable of another sense, which our *English* Translation favours; *Pure, impolluted or undefiled Religion is this*: Which implies that there are impure, filthy and impious Religions in the World.

How it would make a noise to speak of the obscene Ceremonies of *Baal-Peor*, the cruel Rites of *Moloch*, and that most ridiculous Devil-service in *India*! But we need not run back so much in time, or travel to so remote places. I do not see but the Invocation of Saints and Worshipping of Idols is impious enough; and the relying on any one man, or a multitude, for infallible guides of his Faith and Religion, mere Idolatry and Irreligiousness. For what is this but to cut our selves off from the living God, and free guidance of his gracious Spirit, and to give up our selves to men, blind guides; to *the sons of men* that are found *deceitful upon the weights, lighter than vanity it self*? Is it not the Lord that hath made Heaven and Earth, and filleth all things with his spirit and power? Behold the nations are as a drop of a bucket, and are counted as the small dust of the ballance: All nations are before him even as nothing, and they are counted of him less than nothing and vanity. It is

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he alone that has established the mountains, and has given laws to the measureless deep; that has stretched out the Heavens as a curtain, and spreadeth it out as a tent to dwell in; that sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers. Which of these will you chuse for your God? Or what number of them for the stay of your hearts? Will you worship a Fly instead of your Maker? Will you ask counsel of the God of Ekron? Will you advise with Baal-Zebub concerning your Salvation? Is not Christ the only Healer, the only Saviour, the only Recoverer of fallen man? Is his Holiness at Rome infallible? Or may not a many gray heads joyn'd together go astray together? *Quæ est ueritas* saith Elihu in Job; And I said days should speak, and multitude of years should reach wisdom: But there is a spirit in man, and the inspiration of the Almighty giveth them understanding. Great men are not alwayes wise, neither do the aged understand judgment. Job 32. It is the Lord that is the only wise God; that Auncient of dayes alone it is that can instruct us in Prudence; 'tis God the Father alone that can guide us safely in his Truth. And thus am I again cast upon the Second Particular; viz.

II. That

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II. *That God the Father is judge of what is true, pure and undefiled Religion.*

And indeed there is very good reason for it : For what is Religion but the worship and service of God ? He therefore knows best how he would be worshipped and served. And here it will not be unreasonable to speak of that worship which the Apostle has found out a very fit name for, *ἰδωλοντρονία* *Will-worship*, serving God according to our own will and liking, according to the dictates of our own vain hearts : A fault that a Natural man is not only subject to fall into, but it is even impossible for him to avoid it : For who knows the Will of God, saving to whom the Word and Spirit of God is revealed from within ? For if the outward could do it without the inward, why is the whole Christian World intangled in so much error and confusion ? Why, unless for that they have served God, either according to their own Will, or have been led captive under the Will of other men : For that they have forsaken the Lord the fountain of living waters, and have hewed them out cisterns, broken cisterns that will hold no water ? Is Israel a servant ? Is he a home-born

U 4

slave?

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slave? Why is he become a spoil? Verily because he is become a servant and a slave; because he has ceased now to be *Israel*, a Prince and prevailer with God, and hath put his trust in mortal men. What is *Paul*, *Apollos* or *Cephas*? What is *Bellarmino*, *Calvin* or *Arminius*? Was *Arminius* Crucified for you, or was you Baptized into the name of *Calvin*? *Wo to the rebellious children, saith the Lord, that take counsel, but not of me; and that cover with a covering, but not of my spirit, that they may add sin to sin: That walk to go down to Egypt (and have not asked at my mouth) to strengthen themselves in the strength of Pharaoh, and to trust in the shadow of Egypt. Isa. 30.* Shall all the preparation of *Egypt* be your safety? Shall your chosen Learned Scribes and Disputers, with all their knowledge of Tongues and Humane Arts, assuredly talk you into the truth? Where is that infallible Judge? There are enough that say, *Lo! here is Christ*; and, *Lo! there he is*. But it is a shrewd Argument that he is not here nor there: Or else why did Christ say, *Believe thou not*? He himself alone it is that is the Truth, and let all men be lyars before him. *Cease from man whose breath is in his nostrils, for whereof is he to be accounted of?*

If

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If God then be that only infallible Judge of pure Religion and well pleasing to himself; who is to be sought unto but He?

But that no man deceive himself, (for truth can deceive no man) my drift is not to dehort from idolizing men that every man may make an idol of himself, and to cleave to sudden phantasies, rashly sprung up in his polluted Spirit: But that we may truly sanctifie God in our hearts, and serve him from a true, though inward invisible Principle of Life; that we may attain to that Righteousness of Faith, which we are not born with, nor the mouth of man can confer upon us, but is the Breath of the Holy Ghost; a Light and Life derived from God the Father, the Fountain of Light and Life, from whom proceedeth every good and perfect gift.

Of this it is written; *You have an unction from the holy one, and you know all things.* Jo. 2. But as for us that have not yet attained thereunto, it will be our wisdom and safety to have this draught of pure Religion, set out by the Apostle, ever before our eyes; and endeavour to frame our service to God accordingly: *To visit the Fatherless and the Widow in her affliction; and to keep our selves unspotted from the World.* And this is the Third Particular, viz.

III. That

III. That pure and undefiled Religion is this, to visit the Fatherless and Widows in their affliction, and to keep our selves unspotted from the world.

It is set out to us as once God shewed himself to Moses. וראית אחורי *Videbis posteriora mea*, Exod. 33. Religion is here describ'd *a posteriori*, or *ab effectis*: Which as it is most feasible to the Teacher, so it is most profitable to the Learner. For the very face and essence of pure Religion is unexpressible: No pencil can draw it, and exhibit the sight of it to other men. Hence is there, and ever has been a veil drawn over it; but it ought not to be environed with utter darkness. *Let your light so shine before men, that they seeing your good works, may glorifie your father which is in heaven.* The Sacraments are a veil over the Christian Religion; but the Christians unfruitful yea impious Conversation, a *Cimmerian* mist, a palpable *Egyptian* darkness.

But to return, though I have as yet scarce given one step out of the way: The description of pure Religion is from a two-fold effect. The first respects others; To visit the Fatherless and Widows in their affliction.

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affliction. The *second* respects our selves ;
To keep himself unspotted from the World.

But before I fall upon these particulars, it will not be amiss, first to set out some general Considerations, which the nature of this description affords us. And First, *That the Apostle chuseth to describe Religion from the Effects of it, rather than from the Form, Efficient or End.* Secondly, *Why rather from these Effects than any other.*

1. For the First. The *Form* of pure Religion, as I intimated before, is unexpressible, no man can describe it. It is that *name written in the white stone, that no man knows nor can know but he that has it.* Εἰς ἡμέραν ὅτε ἴδῃς αὐτόν, as Plotinus in a case not unlike to this ; *If thou beest it, thou seest it ;* speaking of that eternal form or beauty. Then to have described it from the *Efficient* which should have been God, the Apostle knew very well what juggling and uncertainty there were in that : For all Religions call God their Author, and pretend his Glory for their End. So that this general delineation would have been subject to much mistake, abuse and deceit. Wherefore the safest mark to point out true Religion was the *Effects* of it.

2. But

2. But *why these Effects rather than any other*? Would not Prayer, would not the Hearing of the Word, often Reading of the Scripture (as the very *Etymon* of Religion, as some would have it *à relegendo*, doth import) would not these a great deal better have set out the nature of Religion? No verily: For I dare be bold to take the Apostles part, and rely upon his judgment. For as for the external act of Prayer, a *Pharisee* may perform it, both largely and often, with many tedious tautologies, and wearisome circumlocutions, as our Saviour has marked them out in the Gospel. And as for hearing Divine Truth to talk of it in a natural exercise of our Memory and Reason, it is pleasant even to the unregenerate and impious man. That very natural motion that is in words and sounds put in a tunable number, and set off with action and affection, pleaseth in some sort even all kind of Auditors: And if smartness of Reason, and weight of Argument be added to it, the merest Philosopher that is, can be content to lend his attention thereto; and no acceptable point of Religion exerciz'd all the time, God himself bears witness against them; *Ezekiel 33. They speak every one to his brother, saying, Come, I pray you,*
and

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and hear what is the word that cometh from the Lord. They come unto thee, and sit before thee as my people, and they hear thy words but they will not do them ; with their mouth they shew much love, but their heart goeth after covetousness. And lo ! thou art unto them as a very lovely song of one that hath a pleasant voice, and can play well on an instrument ; for they hear thy words but they do them not. And Reading of the Scripture privately is so like the publick Preaching of it, that I need not take any new pains to refute the vanity of it, if it be not accompanied with due obedience. We may fetch that up to Divinity, which *Epictetus* hath both wittily and gravely, of Moral Theorems. The Sheep tell not their keeper how much Fodder or Grass they eat, but shew that they feed sufficiently by their Milk and Wooll.

Let us not therefore, Beloved, do as vain Limners they say have done, drawn *Venus* and the Virgin *Mary* according to the feature of some Face they themselves love best : Let us not, I say, picture out Religion to our own liking, and then be in love with an Idol of our own making, but love and like that which the Apostle has so plainly pourtray'd to us : That, whose description consists in *visiting the fatherless and widows in their affliction, and keeping*
OUR

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our selves unspotted of the world : Which in two words is this, *Charity* and *Purity*. Of these two consists that true Religion acceptable to God. For I conceive *visiting the Fatherless and Widows in their affliction*, excludes not other good deeds from this definition, but by a *Synecdoche*, is put for the whole office of *Charity*.

I. The *First* branch is *Charity*.

I will not curiously and artificially set out the bounds of this Vertue. It will be enough to intimate, that it is not confin'd to the relief of the Body only ; as he is not only Fatherless that wants his Natural Parent, but he much more that has not God for his Father, through the seed of the new birth : Nor she alone a Widow that has lost her Natural Husband ; but every Soul is a Widow that is estranged and divorced from her God ; whose sins have made a separation betwixt her and her Maker. *Thy Maker is thy Husband. Esa. 11. 54.* He is so indeed to those that are not faithless and play the Harlot ; for of such saith the Lord, *She is not my Wife, neither am I her Husband. Hosea 2. 2.* He therefore that can reconcile a Soul unto God, doth not only relieve the Fatherless and Widow, but procures an Husband and Father for them,
and

and wholly rids them out of their distressful estate. These outward transient actions tending to the spiritual or temporal good of our Neighbour, are fit testimonies of our sincere Religion before men; but for every mans private satisfaction concerning himself, there be divers inward and immanent motions of the Soul which will abundantly help on this confirmation. I will reckon them up out of the mouth of the Apostle. 1 Cor. 13. Where I will not balk those that be at *ad extra* too, they being all very well worth our taking notice of. *Charity suffereth long, and is kind: Charity envieth not: Charity vaunteth not it self, is not puffed up: Doth not behave it self unseemly, seeketh not her own, is not easily provoked, thinketh no evil, rejoiceth not in iniquity, but rejoiceth in the truth: Beareth all things, believeth all things, hopeth all things, endureth all things.*

2. I pass on now to the *Second* branch, *Purity*: ἁγνισμὸν ἑαυτῶν ἀπὸ τοῦ κόσμου, *to keep himself unspotted from the World.*

ἁγνισμὸν,] the word signifies properly such kind of spots as are in Clothes by spilling some liquid or oily thing on them. An hard task certainly to be Religious at this height. Is it to be thought possible that we should
wear

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wear this Garment of Mortality every day, nay every hour and moment, for thirty, forty, fifty, sixty years together, and soil it by no mischange or miscarriage, either of careless Youth, violent Manhood, or palsied Old Age? To pass through the hurry and tumult of this World, and never be crouded into the dirt, nor be spattered by them that pass by us. But verily this is not the meaning of the Apostle, or of his description of Religion, that no man is Religious but he that is absolutely spotless. But he sets before us an *Idea* or *Paradigme* of true Religion; that men having their eyes upon it, may know how much, or rather how little of Religion they have attained to: By how much nearer conformable to this pattern, by so much more Religious; by how much further off, by so much the less Religious. He that is not so much as within the sight of it, has not so much as seen the least glimpse or glance of Godliness, but may be, without any wrong to him, writ down, *Atheist*. Let every man herein examine himself, and ask his own Conscience, how *unspotted* he has kept himself from the World.

And here as hard a difficulty represents it self, if not harder than before. *To keep himself unspotted from the World?* Is it not
pure

pure Irreligiousness to think so? Impossible to be so? Who can keep himself pure? I answer, it may be a mistake in the Idiom of the Tongue; ἀσπιλον ἑαυτὸν ἵκεῖν is no more than ἀσπιλον τηρεῖν, to be kept unspotted from the World; Hithpael for Niphal; as there is elsewhere Niphal for Hithpael, Acts 2. ἐκείνη τὴν ἡμέραν ἡ σπουδή ἡμετέρα ταύτη, for οὐ ζῆτε ἑαυτοὺς: So Beza. Or to keep himself unspotted from the World, is to be understood so far forth as is in our power, which in truth is very little.

Here therefore steps in the power of Christ, that strong Arm of God for our Salvation, the stay and trust of all Nations, and the hope of the ends of the Earth. For the law of the spirit of life in Christ Jesus, hath made me free from the law of sin and death: For what the law could not do in that it was weak through the flesh, God sending his own son in the likeness of sinful flesh, condemned sin in the flesh, that the righteousness of the law might be fulfilled in us, that walk not after the flesh but after the spirit. Rom. 8. We walk, though it be in the power of that Spirit of Life in Christ, as our Body moves by vertue of our Natural Spirit. But whether this act of purification, or keeping our selves pure, be so from God, that it is not in any wise from us, I

X

leave

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leave to them to dispute, that are more at leisure. That it must be in us, if there be any Religion in us, is all that the Text affords me, and 'tis enough for the tryal of our Religion.

Pure Religion is to keep our selves unspotted from the World.

What? to keep our selves unspatter'd and unspall'd upon by foul Tongues? 'Tis a thing as impossible as unprejudicial to the Soul her self. *That which is without a man defiles not the man, but that which is within him.*

What is meant by World, S. John doth fully unfold unto us. *All that is in the world, the lust of the flesh, the lust of the eye, and the pride of life, is not of the Father, but of the world.* Of these then we must keep our selves unspotted, if we will be holy as our Heavenly Father is holy. This is the World that we must keep our selves unstrain'd of: But for the Natural World, *nam id est, omnia et adha, all things are sacred and good.*

'Tis Sensuality that soyles the Soul, and fills the Mind full of impure thoughts, unworthy desires; that transform the Humane Nature, which is capable of the Image of God, into a loathsome Beast. 'Tis Covetousness that contracts the large Spirit

Spirit of man, and makes it shrivel up and wrinkle, for want of that which can alone fill it, those unspeakable treasures of Heaven, that no tongue can number, nor figures express. How deformed is that mind whose are nothing but Bills and Bonds, mouldy Money, moth-eaten Household stuff, and such like trash; rusty Locks and Keys, Iron Chests, and strong hollow Vaults be-
 hung with Cobwebs! This is the Covetous mans Soul, if we could see within him, nothing near so beautiful as the foulest pond or dunghill puddle, where if you cast your eye, you may happily meet with the reflection of the Stars, or the bright Circle of the Sun, or the white moving Clouds, or the pleasant blew-coloured Sky. But such things as an Ingenious man would scarce have the patience to look on, be not only the continually desired Objects of the Worldlings sight, but the perpetual Life and Energy of his mis-shapen Spirit. And here though the Proud man may please himself in conceiving, that this inward man is garnished with better bravery; and is a more comely Creature, his phantasie glittering with the representation of Crowns and Scepters, Silver Maces, Purple and Scarlet Robes, rich Stuffs and Holy Mitres: Yet if we look upon the Beast that bears this

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glaring luggage, his own dear Soul, what is the very life and heart of it but *Pride* and *Envy*; the two Essentials that constitute the ugliest of all Creatures, the deformed Fiends of Hell? And beside this innate ill-favouredness, his whole Person is ordinarily besmear'd with the Bloud of the Innocent, and his Garments drop and reek with the warm Tears of the Afflicted and Oppressed, and are foul and greasie with the Sweat of the Poor. This is the attire both of the *Ambitious* and *Covetous* man. And certainly there is very little Religion in him that doth not heartily abhor so abominable a monster.

But is there indeed much Religion in him that doth? I confess that a man may be temperate (for the Devil, as we ordinarily conceive, is not lyable to the sins of the Flesh,) and yet fall short of true Religion. His constitution, or some other strong but natural or secular design making him so. Covetousness is also often but a complexion, and Liberality may be no better in some men.

Some men are also born with a more low and quiet disposition, which is not the Vertue of Humility, but the lowness and stillness of their Natural Spirit. But to be unsupported of the World, is also to be free from

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from the attraction of our own private Nature, which is a piece of this dark de-
ceivable World, and to have our whole
man acted and regulated by the Spirit of
God. Dull Phlegm is no Christian Pati-
ence; nor all Fire, true Zeal; especially if
it be fed by the fat of the Earth. But that
is true Zeal that flowes out in affliction,
and glories in the cross and tribulation. He
is not chaste that never partak'd of the bed
of defilement, nor temperate that eats nor
drinks to excess: But he that enjoys the
pleasure of the Creature, only in reference
to the Creator, tasting the sweetness of his
God, even in his Meat and Drink, lifting
up his Soul to the Meat that perisheth not,
but endures to Eternal Life. He is un-
touch'd of Covetousness, that desires no-
thing for himself, but is a faithful Steward
of the manifold Blessings of God. He is
unstain'd of the Pride of life, who is so
dead to himself, and the sense or cognos-
cence of his own power and will, that he
arrogates no good thing to himself; but
doth, from the very ground of his Soul,
speak that of the Prophet, *Thou, O Lord,
hast wrought all our works in us.* This is, as
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we come to this, by so much more near we

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are to Religion; and the farther removed hence, the farther off from true Religion. If any man doubt of it, I appeal to this judgment that cannot err, even to God the Father; and that's included in my last particular, viz.

IV. *That to visit the Fatherless and the Widows in their affliction, and to keep our selves unspotted of the World; this is pure and undefiled Religion, even in the sight of God the Father.* I will dispatch this point in a word or two.

The Summ, as you may remember, of this description of Religion, was comprised in these two words, *Charity and Purity.* Both these are so near the Nature of God, that he is engaged (as I may so say) to give Sentence for them. *God is love; and he that abideth in love, abideth in God, saith S. John.* Can any thing then be more acceptable to God than Love? To do good and communicate, *forget not, for with such sacrifices God is well pleased, saith the Author to the Hebrews.* And our blessed Saviour, *Matth. 5. Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you and persecute you; that you may be*
the

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the children of your father which is in heaven: For he maketh his sun to rise on the evil and the good, and sendeth rain on the just and the unjust. Be ye therefore perfect as your Father which is in heaven is perfect. So then there is no doubt of Gods sentencing that Religion for the best, whose Nature consists in that which himself loves and likes, and is the image of himself, viz. Love or Charity. And we have his Command for the other part thereof, back'd with his own Example, viz. Purity, Be ye holy saith he, for I am holy.

But what is now this Holiness or Purity of God? Is it not this? That whereas he is present in all things, he is not immerse nor polluted of any thing. So must our Souls be. We are of necessity here in this Orb of Death and Corruption, actors in the administration of the affairs of this lower World. Let not our hearts sink into that, that our eye must needs attend, if we be not idle and useless. Every man has a part or province committed to him by God: Let us administer our part as God doth the whole; not by immersion or spilling our Souls or Affections upon the visible Creature; but collectedly into God, as God is collected into himself. Let not our Souls cleave unto the dust, nor be spilt

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upon the ground, as the Prophet David sometimes complains; but be as the Rayes of the Sun, which though they reach to the Earth, sink not in the Earth; but being fast fixt in their fountain, or not, the Sun it self, do alwayes move whither he carries them. Let us also acknowledge our own Original which is from above; and move with God and the Lamb, wheresoever they go. Let us be so pure as not to drown our selves in the muddy stream of this transient World: Let us be so Charitable as to wade in it, that others be not drown'd. Let our Love to men be such, that we make not our selves unprofitable members of the World. Let our Love to God be such that we keep our selves pure and unspotted from the love of the World. Let our whole Conversation be such, that all men may see (that have eyes to discern) both whence and whose we are; that we serve not the Will of man, nor are Vassals to our own vain Desires, but are the free Servants of Christ, and true Worshippers of the Living God.

On Lord our God, thou which alone art able to speak to the Hearts and Consciences of men, descend we beseech thee powerfully into us by thy Holy Spirit: Guide and teach us in thy

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thy ways. Open our eyes that we may see the wonders of thy Law. Set up thy Truth in us, and the Life of thy Son, above all contentious opinions and conceits of men. Take away all Pride, and Prejudice, and Wrathfulness, and Hypocrisie; and grant that the whole Christian World may agree in Meekness, and that sweet Candour and Simplicity that is in Christ Jesus. Shew unto us, and convince us of that acceptable Service thou requirest at our hands. Let bitterness, and heart-burning reviling, and all deceit, and falseness, cease from amongst us; and let the Scepter of thy Son bear rule over us in Peace, and Truth, and Righteousness. Enrich us with those precious Graces of Love and Purity: And let the effectual power of thy Spirit be so felt amongst us, that the least of thy Church may be as David, and the House of David as the Angel of the Lord before thee. Hear us, O Merciful Father, &c.

DIS-

DISCOURSE XI

H E B. xiii. 16.

*To do good and communicate forget not,
for with such sacrifices God is well
pleased.*

THE Philosophers define good to be
that which all things desire. Now
all Desire is founded in Life ; And
Life is twofold ; There is the Life of Na-
ture ; and the Life of God, which in men
is called the Life of Grace. Now both
these Lives desire good. But here is the
difference : The Life of Nature is only
carried to good, as it is good to it self ; or
if it wish good to others, its for its own
sake : The Life of God, or Life of Grace,
desires good too ; but not only for it self,
but simply it desires good, wheresoever it
can be effected, in due order and right
means. So that the Heart of the Divine
Life

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Life is enlarged toward every capable thing, and would impart its good so much as any is capable, and so oft any is disposed : For there is neither envy, want nor niggardness in the Divine Nature.

So then he that is thus affected ; whose bowels are enlarged to his fellow-creatures, to every one as they are capable : He that is merciful to the beast, loving to men ; feeds the hungry ; clothes the naked ; visits the sick ; directs the traveller ; is courteous to the stranger ; informs the ignorant ; heartens the poor-spirited ; sheweth the proud his folly ; comforts him that is in sorrow ; ballasts him that floats in vain joy ; soders up enmities, and stints strife ; flies envy, and exerciseth an universal amity to all : This man is like his Heavenly Father, who *makes his Sun to rise on the evil and the good, and sendeth rain on the just and the unjust.* This man will neither persecute his enemy out of hatred, nor acquit his friend in his fault, out of fond love : But deals his doals of all kinds to every one as he is fitted for receiving ; slips no opportunity of doing any manner of good ; loseth no occasion of hindering of evil. His Soul is nothing but the inward Life of Charity ; his Life nothing but the passing from munificency to munificency, from

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from one good deed to another. Out of love to God he embraceth his Neighbour ; after his duty to his Neighbour faithfully perform'd, he is nearer united unto God. He becomes a King for his bountiful liberality and royal free mind. He becomes a Priest, by offering these Sacrifices so acceptable to God. Nay he himself is but one intire Sacrifice, whom that great High-Priest, Christ Jesus, offers to his Father : The fire of Love and Charity, is the fire that consumes and wafts continually all corruption in his Soul ; and loosen'd every day more and more from the body of sin and iniquity, ascends in holy fume up nearer unto Heaven, a sweet savour unto God and all the assistants of the Divine Majesty.

But for a more orderly handling of this present Text of Scripture : Be pleased to observe with me these three Truths contained in the same.

1. *That we are not to forget to do good and communicate.*
2. *That doing or communicating good is a Sacrifice.*
3. *That it is a Sacrifice in which God is well pleased.*

I, That



I. *That we are to do good*, I think no man is so devoid of reason or goodness as to deny it ; no not so much as in his silent thoughts : Though this Truth that he is so certainly perswaded of, lies not alwayes so freshly in his mind, but he may easily overslip the practice of it. Yea because a mans understanding, cogitations and affections are so mightily taken up for his own projects, and the advancement of his own private peculiar good, it were somewhat strange, if he did not omit too too oft this Duty of *communicating good* to others ; his fierce and eager pursuit after his private welfare, so strongly and steddily directing his eyes upon his own.

We being therefore so subject, out of the extream love of our selves, to forget the good of our Neighbour, it is no wonder that the Apostles Exhortation is not delivered in a bare simple manner : *Do good and communicate* : But runs thus, *To do good and communicate forget not*. As if he should say, " I have delivered in this my " Epistle, many high and Divine Myste-
 " ries, concerning the Divine Nature of
 " Christ, the Office of the Angels, of the
 " Levitical Priesthood, and Ceremonies of
 " the Old Law, the Sacrifice of Christ,
 " and

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“ and the excellency of Faith, and many
 “ other Heavenly Theories ; which for
 “ their profoundness may easily invite the
 “ curious to muse upon them, and for their
 “ mysteriousness made me write somewhat
 “ more largely upon them : But that
 “ which I speak to you now ; it is not a
 “ thing so difficult to understand, or so
 “ hard to explain, you know it already,
 “ only be mindful to do it ; *To do good and
 communicate forget not.*

And that we forget not, God hath set
 over us Monitors enough ; it is not the
 voice of the Apostle alone, but of the whole
 Creature. The Clouds drop fatness upon
 the Earth. The Earth sends up all manner
 of Herbs and Corn for service, and Flowers
 for delight of men. The Trees stretch out
 their spreading armes and offer their Fruit.
 The musical falls of the cooling crystal
 Brooks, sweetly call to them the thirsty
 Traveller to refresh his fainting Spirit. The
 Sun and Moon, with all the Host of Hea-
 ven, dance in their circuits about the Earth,
 as being joyful to impart their Light and
 Influence, for the procreation of things here
 below, and their continual conservation.
*The Sun cometh forth as a bridegroom out of
 his chamber, and rejoiceth as a giant to run
 his race :* He leaves us indeed in the West ;
 but

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but in the Morning he carefully revisits us with his cheering Countenance, and rescues the World from the close closing Vapours of the loathsome Night. See how readily and willingly the Creature practiseth this Precept of the Apostle, and therefore become fit Preachers unto us to do the same.

But if we scorn to have so poor a Pattern as the visible Creature; look through the Creature unto God: For it's He rather that doth this, than the outward visible Creature. He laid the foundations of the earth, that it never should move at any time. He sends his springs into the rivers, which run among the hills. All beasts of the field drink thereof; and the wild asses quench their thirst. Beside them shave the fowls of the air their habitation; and sing among the branches. He watereth the hills from above; the earth is filled with the fruits of his works. He bringeth forth grass for the cattle, and green herb for the service of men. That he may bring food out of the earth, and wine that maketh glad the heart of man. He appointed the moon for certain seasons: and the sun knoweth his going down. Psal. 104. He loveth righteousness and judgment; the earth is full of the goodness of the Lord. Psal. 33.

The continuation of the Creature, and substance of this mighty Universe, is nothing

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thing else but a continual testimony of the Nature and Goodness of God, and his munificent and communicating property.

Wherefore we being compassed with such a world of witnesses, witnesses that so clearly testify unto us the mind of God and Christ, let us be like-minded with him, and delight in doing good according to our power, to shew our thankfulness to him, of whom all power is received. There is the same Argument for giving, that there is for forgiving. *Mat. 18. 32. O evil servant, I forgave thee all that debt, because thou prayedst me: Oughtest not thou also to have pity on thy fellow, even as I had pity on thee?* So surely God will reason with us in this matter too, That which thou hast, I gave it thee; why therefore dost thou not imitate me, and impart somewhat to thy Neighbour of that I gave thee? *Freely you have received (saith our Saviour) freely give.*

NOW for the better understanding of this point, I will spend a few words by way of explication of this act of communicating of Good; wherein three things are supposed, and therefore to be explain'd so far forth as is necessary: There is the person, to whom we must communicate; the matter

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matter, what ; and the manner, how we must communicate.

(1.) The Persons to whom we are to communicate ; are such as the Prophet David names : *Psal. 112. 9. He hath dispersed abroad ; he hath given to the poor ; and his righteousness remaineth for ever ; his horn shall be exalted with honour.*

Quite contrary to the garb of the World, and common practice of crafty and covetous men, who exalt themselves by gifts of unrighteousness, and trample upon the poor and needy how just soever ; and condemn the weak as of little worth : Whose Charity is none, and Courtesie but Policy, Munificency a well contrived bargain : Whose Gifts are but Worms and Flies ; but their Expectation, no worse than the best Fish they can pull up : Whose Hearts are alwayes cold ; and their Hands ever benumb'd, till mutual friction. *Manus manum fricat.* This has alwayes been the way of them, the usual beaten path of the World ; and *their Children praise their sayings.*

But the Children of God, born of the Cœlestial Seed, be quite of another temper. Witness that true noble and Heroical Spirit in our Eldest Brother *Christ Jesus* : With whom if the generosity and gallantry of

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the World be compar'd, it will appear mere pageantry : Or to express the truth more homely and rudely, they will be found partaking more of the Huxter than the Courtier. But to leave them to their petty markets, let us endeavour not to degenerate, but to follow the counsel of the First-born of our Fraternity. *Luke 14. 12.* *When thou makest a dinner or Supper (saith our Saviour) call not thy friends, nor thy brethren, neither thy kinsmen nor thy rich neighbours; lest they also bid thee again, and recompence be made. But when thou makest a feast, call the poor, the maimed, the lame and the blind; and thou shalt be blessed because they cannot recompence thee, for thou shalt be recompenced at the resurrection of the just.*

But what needs so ample a testimony in a case so plain? Even ordinary Reason will tell us to whom Good should be imparted: Not to them that have enough already, but those that want. Physick is proper to him that is sick already, or is inclining to sickness. To whom should Drink be given, but to the thirsty? To whom Meat, but to the hungry? Clothes to the naked; and warm harbour to him that is afflicted with cold. So that whatsoever Good it is that a man is in want of, that Good is to be administered unto him, by him that is not in that want.

(2.) Good

D I S T R I B U T I O N

(2.) *God is to be administered*, which is the matter that is to be communicated. If any ask Bread, we are not to offer him a Stone, or if a Fish, a Scorpion. Which though we do not in that gross manner, yet too oft we do, *lapides loqui*, we make the poor indigent man in the head with some smooth or hard-hearted answer, and deal such liberal lashes of sharp reproof, that bites and stings him as the whips of a Scorpion.

But that we straiten not the sense of this Text more than needs: This communicating of good is not confined to outward Bread and Meat, and such necessary things for the natural sustentation of man; but stretcheth also to that of the Soul. So that this good, which we are to impart, may be divided into these two general kinds. *rem & consilium*. A supply of outward necessities, or reasonable and friendly advice. Both these are good, and so both to be communicated, where we see there is a want, and find our selves able to make a supply.

He that informs the Ignorant, doth as it were lead the Blind. He that comforts the distressed Conscience, gives a Cordial to the sick. He that appealeth Pride and

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Anger, allwageth a dangerous swelling. He that casts out the envious Devil out of a man, cures a rotting Consumption. He that out of friendly monition and information amendeth another mans outward Manners and Behaviour, clotherh him as it were with a seemly garment and comely ornament. He that begets in a man the love of Vertue and true Piety, restores him to Life.

These things ought to be done, but the other in no wise left undone. For he that is liberal in good words, and a niggard in his works, he doth but *verba dare*, deceive both himself and others.

Now to whom and what we are to give, I have briefly intimated.

(3.) It remains that I speak of the manner; which consists especially in these three things: 1. In the quantity of the gift. 2. In the universality of the persons to whom we are to give. 3. In the inward affection or qualification of the mind of the giver.

1. For the quantity of the gift. 2 Cor. 9. I thought it necessary to exhort the brethren to come before unto you, and to finish your benevolence appointed before, that it might be ready

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ready as of benevolence and not of sparing. Remembering this, that he which soweth sparingly shall reap also sparingly, and he that soweth liberally shall reap also liberally.

Now that those that are of a lower fortune be not discouraged or disheartened from giving Alms, because they may conceive that their estate is such that their act of communicating must needs be deficient in this first requisite: They are to understand that this quantity of their Alms, consists not in an absolute bigness or largeness, but is in relation to their states and abilities. See what a testimony our Saviour gives of the poor Widow, who cast in but her two Mites into the treasury, among those great largesses of the rich men. He called to him his Disciples, and said unto them, *Verily I say unto you, that this poor widow hath cast more in, than all they that have cast into the treasury: For they all did cast in of their superfluity, but she of her poverty did cast in all that she had, even all her living.* Two Mites was not more than all those rich men cast in, but was more to her, or in respect of her poor fortune, than that which those rich ones gave, was to them and the abundance of their Estates! From whence that is plain which I said before, that the quantity of our Alms doth not consist in an ab-

solute biggest, but in a respect to our abilities.
 Elkan in his First Book of his *Various History*, tells us how the *Perfians*, when the King goes his Progress, are all to offer Gifts to him, every one according to his ability. And that one *Sagaras*, when King *Artaxerxes* was not far off from his Cottage, what with the fear of the Law, and what with the shame that he should not be found as forward as any in expression of his Loyalty and good Will toward the King; having notwithstanding nothing at all at that time to offer or present to his Majesty: The poor man was ill troubled in his mind; and in this perplexity (the King approaching nearer) he runs to the River *Cyrus*, hard by, with all speed, kneels him down, gets up Water in the hollow of his Hands, comes to the King and salutes him after this manner: *Beasts of the Earth, I salute thee, O King, Artaxerxes, Reign for ever: I now (O King) what I am able, after what manner I am able, offer this Present unto you, that so far as lies in me, you may not pass by me without the acknowledgment of my Duty and Allegiance: The King was very well pleased with the Gift,* and

“ and commanded the Water to be received into a Golden Phial.

Surely the Charitable man serves as reasonable a Master, and one as graciously disposed. Our Saviour Christ hath promised his favourable acceptance even of but a cup of cold Water. *Whoſoever ſhall give one of theſe little ones to drink a cup of cold water only, in the name of a diſciple, Verily, I ſay unto you, he ſhall not loſe his reward. Matth. 10.* And to make the application of the ſtory more fit: He that offers a cup of cold Water to theſe little ones, offers it to no leſs than a King, and no leſs a King, than the King of Heaven and Earth; *Matth. 25. 34. &c.* (where theſe doers of good, and free communicators, receive their doom of that great Judge, and mighty Prince Chriſt Jeſus.) *Come ye bleſſed of my Father, (ſaith he) inherit you the kingdom prepared for you from the foundations of the world: For I was an hungred, and ye gave me meat; I thirſted, and ye gave me drink; I was naked and ye clothed me; I was ſick, and ye viſited me; I was in priſon, and ye came unto me. Then ſhall the righteous answer him, ſaying, Lord when ſaw we thee an hungred, and fed thee? or a thirſt, and gave thee drink? or when ſaw we thee a ſtranger, and lodged thee? or naked,*

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and clothed thee ? Or when saw we thee sick, or in prison, and came unto thee ? And the King shall answer, and say unto them ; Verily I say unto you, inasmuch as you have done it unto the least of these my brethren, you have done it unto me. He therefore that offers a cup of cold water to these, offers it to this King, who hath promised a gracious acceptance of it, and a sure reward.

Wherefore we are not to be discouraged from these works of Charity, though our means be small : For if we give a little of a little, that little is great in the eyes of God, who knoweth how to prize the works of his Saints. *If there be a willing mind, it is accepted according to that a man hath, and not according to that a man hath not ;* saith the Apostle, 2 Cor. 8. So that we see none excluded from this First requisite, in communicating of good : For though one man cannot give so much as another, yet one man may be as liberal as another ; which is, if he give as much for his Estate as the other doth for his.

Which consideration, as it may animate the Low-estimated man in his Beneficency : So it may make them of higher fortunes, bring their Liberality to the right measure, and consider that he hath not done a super-eminent act of Charity above others, be-
cause

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cause his Alms was bigger than others of lower degree. He that gives one shilling out of twenty, is as truly liberal as he that gives one hundred pound out of two thousand. This I speak, that the Poor man deprectate not his slenderer bounty, nor the Rich overprize his larger liberality ; but that all may walk in all Meekness, Humility and Holy Charity, before God and before men.

2. But I pass on to the *Second requisite* in our Beneficency, which is the *Universality* thereof. *Gal. 6. 10. While we have time, let us do good to all men ; especially to them of the household of faith.* Here's no evasion out of this injunction. If so be the Apostle had said, [*Do good to all,*] some cavilling Sophister would have said, I ; to all Christians, or to all true Professours ; (As every Sect will be found to stile themselves so.) Thus this [*All*] is to be restricted. But the Apostles command, or rather the manner of it, prevents all such self-seeking Sophistry : [*Do good to all men whatsoever, so far as they are capable ; though in the first place I could wish you to have a special tender care of them of the Holy Faith, and upright Godly Life.*]

I, but

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I, but (will Flesh and Blood reply) to our Enemy? Yes, to our Enemy. *If a man find his enemy, will he let him go? This was that that amazed Saul so mightily: That David (a Type of the Divine Love, a Symbol of the very Life and Spirit of Christ,) that David whom he had sought to kill, should let him escape when he was in his power: It wrought so upon Sauls Spirit, that it forced tears from his eyes, and made his heart in his body like melting wax. When David had made an end of expostulating with Saul about his unjust pursuit of him, and had shewed how dear his Masters Life was in his sight; Saul said, Is this the voice of my son David? And Saul lift up his voice and wept; And said to David, thou art more righteous than I: For thou hast rendered me good, and I have rendered thee evil. 1 Sam. 24.*

I will only add the Apostles Exhortation, Rom. 12. 26. *If thine enemy hunger feed him, if he thirst give him drink.*

3. And so I go on to the Third requisite, which is the Qualification of the mind of the giver; which consists chiefly in these two things, 1. In cheerfulness and willingness of mind. 2. In an honest and humble simplicity of heart, without any reference to the

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the applause and approbation of men, but in an unfeigned obedience unto God, and tender heartedness toward his Neighbour.

(1.) That *Chearfulness* S. Paul speaks of, 2 Cor. 9. *As every man wilbeth in his heart; so let him give, not grudgingly or of necessity, for God loveth a chearful giver. And Rom. 12. 8. He that sheweth mercy, let him do it with chearfulness.*

It should seem that in time past the Holy Saints of God distributed their Alms to men with such a loving and kind Spirit, that they out of the abundance of their good affection, added sweet and comfortable words to their Christian Bounty; whence in the New Testament in the original, Beneficency is called *diakta good-speaking*, blessing or well-wishing to the party to whom they do communicate: And the Hebrew word בְּרִיבָה hath the same notion, which signifies both *benediction* and *a gift*.

(2.) The Second *qualification of mind* is the *Sincereness* of communicating, without respect to popular applause, but merely out of love to God and our Neighbour. *Take heed that you give not your almes before men, to be seen of men; or else you shall have no reward of your father which is in heaven. Not that it is unlayvful to give Alms in the*

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the sight of men ; but unlawful it is to give Alms in the sight of men of a purpose to be seen of them. A man among other Gifts and Graces of God may let this light of Mercy shine also before men, that they seeing his good works may glorifie his Father which is in Heaven : I say, with this *proviso* we may do our works in publick, that it be not for our own proper ostentation, but for the Glory of God.

HITHERTO I have declared, *To what persons* we are to give ; *what* we are to give to these persons ; and *after what manner* we are to give : I will now set down some *Motives* to stir us up to give our Beneficence to due Objects of our Beneficence.

I. The *First Motive* may be drawn from the things themselves that we communicate : For such is the nature of them that no man can assure himself the possession of them, no not an hour. *Wilt thou cast thine eyes upon that which is nothing ? For riches taketh her to her wings as an eagle, and flyeth into heaven. Prov. 23.*

Here's a double Argument to untie our hearts from that which Flesh and Blood so easily cleaveth to, The most envious and
niggardly

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niggardly man that is, will be very well content to give nothing, or to part with that which he conceives to be worth little or nothing : And such is Riches in themselves (unless made good use of for further happiness) instead of being of our substance they are nothing, if *Solomons* judgment be better than ours. But grant they be something ; I, and some great thing too, and very desirable : Yet it being so uncertain how long we shall enjoy them, being they are so suddenly gone, as an Eagle that in a moment gets upon her wing ; surely we would do wisely to follow our Saviours counsel, *Make you friends with the mammon of unrighteousness, that when you fail they may receive you into everlasting habitations.* Luke 16.

The Covetous man holds his Wealth so fast, as if he was perswaded whensoever his Riches take their flight as an Eagle, and mount to Heaven, they will draw him up with them. I, but if he hold so fast, how shall they fly ? Or if they get from him, he holds not fast then, and so is disappointed of his post.

But to let this pass, and fall more seriously upon Instruction. There's no way of making Riches serviceable for our journey to Heaven, but willingly to let them fly thither

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thither before us : And that is by giving them to poor honest necessitous people ; to them that are as poor in Spirit as in Purse. Thus may your Liberality happily arrive at Heaven : For Heaven is where God is ; and God is there if any where. *In so much as you did it to any of these little ones, you did it unto me,* as you heard before out of the 25th of S. Matthews Gospel. He that gives unto these, doth rather purchase than part with his Means : He doth but remove his goods to another house, whither he himself shall follow after ; *a house not made with hands, eternal in the heavens.*

2. And this is the *Second Motive, viz.* The profit which doth accrue to us from our liberal distributions. But if we be so sharp set that we cannot wait till that great payment : That we have no excuse to hold our hands from doing good, God hath promised even a Temporal Reward too. *Prov. 28. 27. He that giveth to the poor shall not lack.* And elsewhere in the *Proverbs, He that giveth to the poor lendeth unto the Lord.* And the borrower you know returns the same kind to the lender. So we lending Temporal things to God, God will return to us Temporal things here ; and Eternal Spiritual Riches he will endue us with hereafter.

3. The

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7. The *Third Motive* is taken from the persons to whom we are to communicate. *The rich and the poor meet together; and the Lord enlightens both their eyes. Prov. 29.* No difference between the greatest Prince and the poorest Beggar, but the goods of Fortune; or rather of Providence: For they come not to us by chance, but by the good will of God, who hath made out of his Wisdom, some Poor and some Rich, that we may have occasion to exercise the acts of Mercy and tender Compassion to our Brethren; who live by the same Air, vvalk in the light of the same Sun, vvere created by the same God, are to be saved by the same Christ. *There is one Body and one Spirit, even as you are called in one hope of your calling: One Lord, one Faith, one Baptism: One God and Father of all; which is above all, and through all, and in you all. Eph. 4.* What? *One Body*, and one Member despise and disregard another? *One Spirit*, and not sympathize one vwith another? *One Hope*, and not help one another? *One Lord*, and not one fellow-servant acknowledge another? *One Father*, and Brethren not relieve one another? *One God above all*, over-seeing us all in all our actions, (vwho though he be so high, yet beholdeth

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holdeth things here belovv upon earth) and vve poor earthly vvorms overlook one another ? *One God in us all*, and no goodnes in us all ? God vvho is Love it self pierce *through us all*, and yet not those lovely shafts of holy Charity vvound any of our hearts ? God forbid. If vve abide not in Love, God abideth not in us. If our hearts be contracted and darkened by frozen rigidnes, the light of God shineth not through us. If our poor contemptible Neighbour be so far under us, that vve disdain to stretch forth our armes to help him, vve forget God above us. If vve love not as Brethren, God is not our Father. If vve be asham'd of our Fellow-servants, the Lord is not our Master. If vve be cold in mutual affection, our Faith is dead, and Hypocrisie is our Religion. If vve have no sympathy or fellowv-feeling, the Spirit vve boast of is but vanity or empty air. If vve favour not one another as Members of the same Body, vve are not Members of the same Body ; but disunited Dust, vvhich the Wind blowes to and fro upon the face of the Earth, and the Angel of God scatters it.

Community is but a name vvhere there is no communication of good : *Unity* but a deceivable phansie vvhere there is no real
Mercy.

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Mercy. He that will endanger the Soul of his Brother by with-holding the sustenance of his Body, which out of Brotherly affection he is to administer to him, surely that *φιλανθρωπία*, that *Brotherly Love* which the Apostle calls for, dwelleth not in him. The very shame of Poverty will force a man to do or suffer any thing : How much more will pinching hunger, scorching thirst, benumbing cold ! Necessity hath no Law, or at least necessitous persons are easily drawn to think so. *Give me not poverty* (saith the Wise Man Prov. 30. 8, 9.) *lest I be poor, and steal, and take the name of my God in vain.* A good man is merciful to his beast, and shall not we be so good as to have compassion upon men ? The miserable and penurious condition of the Poor man would afford me great store or plenty of Arguments to plead his cause ; but I will only name them ; Hunger, thirst, nakedness, rags, filth, deformity, pensiveness, sickness, torture, contempt, sighs, tears, groans, fear, despair, disconsolateness, assaults of the Devil, hard-heartedness of the World, dejectedness of his spirit, weak and vain looks, loss of limbs, blindness and deafness. I cannot name them all ; Poverty is attended with such a numerous regiment of defects and infirmities, that

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they

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they may win the most strong and stony heart to compassionate their miseries.

But because we are fallen into these ill latter times, in which the Apostle hath foretold that *the love of many* (or rather of most, if not almost of all) *shall wax cold*; Mercy and Pity are not passions easily to be stirred up out of the representation of our Neighbours misery and ill-plight. These are poor contemptible vertues, besitting the weak womanish sect: A strong vigorous faith, (I would to God it were so) or if you will, a deep conceited phansie that we are Gods Children, (though we be not *merciful as our Heavenly Father is merciful*) is altogether in request and fashion amongst us Christians. So this conceit makes us abound with Love toward God, (as we think): But when all comes to all, it will prove but false and adulterate Love; It will not abide that touchstone, *If you love me keep my commandments*: Or that of S. Johns Epistle, Chap. 3. *Whosoever hath this worlds good, and seeth his brother have need, and shutteth up his compassion from him, how dwelleth the love of God in him?*

4. But if we do love God so much, and our Neighbour so little, yet we may not evade or escape this duty of doing good for all that. For say that all our time is

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to be spent in the duties of the First Table, all our Piety to be shewed in performances toward God : If I shew that these acts of Mercy and Bounty, be acts of the First Table too, I hope we will not shew our selves so ungrateful and impious, as to decline this manner of Worship which he requires at our hands. Now that acts of Mercy are duties of the First Table, I need go no farther for proof than my Text, which tells us that *doing good and communicating is a sacrifice* : And *Sacrificing* you know is a duty of the First Table ; even the immediate service of God.

How fitly the Apostle hath framed his Argument for convincing of mens corrupt Consciences, and discovering that mysterious hidden wickedness, that lurks in our hypocritical hearts ; a strong perswasion that we are Gods, though there be little of the inward power of Godliness in us ! This holy kind of irreligiousness, that is so immerse and lost as it were in a false counterfeit love of God, that it quite forgets all respect and duty to our Neighbour : That foolish impudent Spirit that would so confidently father it self upon God, and persuade him that he is his Child, when its nothing but the deceitful breath of the Devil : A handsome slight to travel to Hea-

ven at least charges ! The service of God ; that is, a strong perswasion that we are one of them that God hath sign'd to be his (though there be no other sure argument or sign, saving that we do strongly perswade our selves so) The hearing of the Word, the saying of Prayers, and such outward performances, or outward deceivable phantasies ; is a Religion so cheap and easie, that it asks a man neither cost nor labour. But to be crucified with Christ, to suffer with him, to undergo the deadly dolorous pangs of mortification, to sweat drops of Blood, and endure the unspeakable agonies of dying to sin, this is a harder way : To give Alms and relieve the needy, to furnish those living Temples of God, the poor Christians Souls with necessaries, this way is more chargeable. Now which of those wayes be more pleasing to Flesh and Blood, let any man judge.

Beloved, be not deceived, God is not mocked : He that sowes nothing but words, shall reap nothing but wind : If we will serve God as we will, he will recompense us as we would not. *I will have mercy* (saith he) *and not sacrifice* ; as the Prophet speaketh : Or in the Apostles Language, (If you will be sacrificing) This is the true Christian Sacrifice and Holy Worship of God,

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God, even to do good as we have opportunity.

As if the Apostle should thus speak ;
 “ I know that such is the quality of the natural man, and the highness of his mind, that he will easily be perswaded to be exercised in the immediate service of the great King of Heaven and Earth : But he is not so easily induced to regard the state of his poor necessitous Neighbour. Such his crafty and covetous disposition is, that he will easily bestow some sugared words upon his Maker in publick or private Devotion ; so that hereby he may be excused from real good deeds to his fellow-creature ; He will easily sacrifice the calves of his Lips, so it may exempt him from a chearful relieving or feeding the hungry and needy : He will be very earnest and anxious in the intricate subtilties of Opinions, so he may be cold or frozen in common Charity, the only acceptable Religion. Wherefore I knowing these slights and subtilties of the Devil, and false and dangerous imaginations of the Flesh, the abominable hypocrisie of the Natural man, who takes all the hints and occasions he can to decline the true service of God, and seeks false pacifications of Conscience for

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“ to retain his so dearly loved disobedience,
 “ and following his own desires : That
 “ you rest not your selves in a false pre-
 “ tended service to God, and so neglect
 “ those Charitable Duties to your Neigh-
 “ bour ; I tell you that these good offices
 “ to your Neighbour are services to God,
 “ the highest kind of service of his Sacred
 “ Majesty, such service as is most accept-
 “ able to the God of Charity.

5. Which is the Fifth and last *Motive* ;
 and brings to the second and third *Proposi-
 tions* in my Text, (2.) *That the doing of
 good and communicating is a sacrifice* : (3.) *That
 this doing of good is a sacrifice well pleasing
 unto God.*

THESE I will now handle in an ab-
 solute way, considering them in themselves.
 And first of the former ; *viz.*

II. *That doing good is a Sacrifice.*

I will first prove the truth of it out of
 other places of Scripture. Then compare
 the doing of good with the nature of a
 Sacrifice and its kinds. Lastly, I will
 draw some practical Inferences from it.

1. *That*

1. *That doing of good is a Sacrifice*, may easily be gathered out of that in S. James 1. 27. *Pure religion and undefiled before God and the Father, is this, to visit the fatherless and widows in their affliction, and to keep our selves unspotted of the world.* ὁμοῦνία καὶ ἀσπιλῆς. That is, The Worship of God (which in the Old Law consisted of Sacrifices and Purifications external) is this; even offering or giving our Benevolence to the Poor, and comforting every one in his distress, as his misery requires, and our ability will afford; this is our Sacrificing: And our Washing and Purification is not that of the Body but the Spirit; the keeping our selves from the pollution of the wicked World; *the lust of the flesh, the lust of the eye, and the pride of life*; as S. John glosses upon that word. Purity from these, is *undefiled Religion* in the sight of the Father: To do good is that acceptable Sacrifice or Oblation to God. Ecclesiasticus 35. *Who so keepeth the law bringeth offerings enough, He that keeps the commandments, offers an offering of salvation; and he that gives alms, sacrificeth praise.* S. Paul, Phil. 4. 18. *But I have all things, and abound; I am full, having received of Epaphroditus the things that were sent from you, an odour of a sweet*
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smell,

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smell, a sacrifice acceptable, well pleasing to God. So this point is strong enough out of Divine Testimony, that *communicating good is a Sacrifice.*

I but, some will say, it is not truly a *Sacrifice*; but Metaphorically, and improperly so called. But the Answer is easie, (and yet beyond their expectation) that it is more really and truly a *Sacrifice* than those in the Old Law; As the living man is more truly and really a man than the picture of a man, or his shadow in a glass. It is well known and acknowledged of all true Christians, that the service of the Old Law and its Ceremonies, are but Types and Shadows of the Righteousness that is required of us Christians under the Gospel. So then as the truth of the putting away the *old leaven*, is the purging of our Souls of all malicious wickedness and hypocrisie: (1 Cor. 5. 8.) So our sacrificing or offering unto God, is giving to our Brethren that be in need, and not to God who hath no need of any thing. *I will not reprove thee (saith God) because of thy sacrifice and burnt-offerings; I will take no bullock out of thy stall, nor he-goat out of thy fold, for all the beasts of the forest are mine, and so are the cattle upon a thousand hills. I know all the fowls upon the mountains, and the wild beasts*
of

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of the field are in my sight. If I be hungry I will not tell thee, for the whole world is mine, and all that therein is. Thinkest thou that I will eat bulls flesh, or drink the blood of goats. וְבַח לֵאלֹהִים תִּזְרָה Sacrifice unto God praise. *Psal. 50.*

But what shall we think then, that he that professeth his own self-sufficiency so largely in this Psalm (that he needs not the Flesh of Bulls, or the Blood of Goats) that he stands in need of the empty breath of mans mouth, a thing so fading and transient, that weak puff, or perishing blast of man, whose very substance is but a vapour, *a wind that passeth away, and cometh not again?* Is this the change of Worship that God requires? Is our vain breath the very Life and Soul of that Body of *Moses*, the Ceremonies of the Old Law? Has *Aarons* melodious Bells, given place to sounding Brass or a tinkling Cymbal? If good deeds (as *giving our Goods to the Poor*; and *Body to the Fire*, if need be) without Charity, be such a disconsonant and harsh thing before God, how will the praise of a wicked Worldling, that hath neither inward Charity, nor outward Munificency, grate the ears of the Almighty!

But that you may know that this *Sacrifice of praise* is not a mere Lip-labour, let
us

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us compare it with that of *Ecclesiasticus*, in the fore-cited place ; *He that gives almes sacrificeth praise* : And with that of our Saviour, *Let your light so shine before men, that they seeing your good works, may glorifie your father which is in heaven.* Hence doth shine out the Praise and Glory of God, even from our outward real good Life. But to turn the Sacrifice of the Old Law into a Ceremony of Words, would not be the turning of the type or shadow into the truth or reality, but the substitution of a lighter shadow for one of more solid subsistence. For words are but *imagines rerum*, the shewes or shadows of things, and the faintest flittingst shadows of all shadows, next to vanity it self. But *seui verba dare difficile est* : If we offer empty words to *the ancient of dayes*, he will not be so deceived. Wherefore it behoveth us to serve him in the truth of his Worship, which is in the acts of Charity ; lest we be found as mockers of God, and fire come from his presence ; not to consume our Sacrifice, which so easily vanisheth of it self, but to blast our selves ; and so we perish irrecoverably.

The Summ is this : If *sacrificing praise* ; that is, giving of Alms, or doing any manner of good to our Neighbour, out of the holy

holy Spring of lively Charity in our compassionate hearts, succeed the Sacrifices of the Old Law ; then must these *Sacrifices* of doing good be more really and truly a Sacrifice than those of the Old Law ; by how much more the Anti-type is more really such than the Type, and every body more really that body or being (suppose man, beast or tree) than the shadow or image thereof is such.

2. This scruple removed, I will pass on to the *second* thing propounded, which is *the comparing this true and Christian Sacrifice, with that description of a Sacrifice that commonly men give.*

Learned Mr. Calvin, in the Fourth Book of his *Institutions*, speaketh thus. *Nos perpetuo Scripturae usu Sacrificium appellari scimus quod Græci, nunc θυσία, nunc σπονδαί, nunc τυστήριον dicunt, quod generaliter acceptum complectitur quicquid omnino Deo offertur. We know (saith he) that Sacrifice in continual use of Scripture is called, that which the Greeks name sometime θυσία, sometime σπονδαί, sometime τυστήριον, which in a general conception comprehends whatsoever is offered to God. So he.*

And according to this sense it is very plain and evident, that Alms or any manner

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ner of doing good, especially to the members of Christ, is a Sacrifice. *In as much as you did it to one of these little ones, you did it unto me. Matth. 25.* They that are united to God and Christ, the Spirit of God being shed abroad in their hearts, and so they becoming one with God, and God one with them; surely our Sacrifice of Alms offered to these, doth as immediately approach to God, nay nearer and more immediately, than when a Sacrifice lyeth upon a senseless stone, and the smoak vanisheth into the empty air.

Or suppose a *Turk* or Infidel to receive these Alms; if they be given in reference to the honour of God, and in obedience to the Almighty, they are Oblations or Sacrifices to God as before: And what great matter, whether an outward fire upon an Altar, or the inward heat of an hungry stomach consume them?

But that I may satisfie all apprehensions concerning the nature of a *Sacrifice*, let us now take it in a more proper and restricted sense; according to which some define it thus, *A Sacrifice is an external Oblation, made to God alone, whereby some sensible thing being Consecrated by a Lawful Minister with some Mystical Rite, is consumed or changed,*

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to the acknowledgment of our humane infirmity, and the praise and profession of the Divine Majesty.

That all these requisites are found in the true *Christian Sacrifice* of doing good, I will both briefly and clearly shew.

That it is an *Oblation external*, מנחה a Gift or Offering sensible or external, is evident to every mans apprehension ; it needs no proof or manifestation.

But that it is an *Offering made to God alone*, seems more difficult : Yet that is true too. As true as in those Sacrifices of the Old Law : For neither in those of the Old Law was God alone served ; others partaked of the Sacrifice ; or the fire, or mens mouths fed upon them, or both. Indeed to say the truth, in the matter of the Sacrifice, God was not so much as a partaker. *Will I eat the Flesh of Bulls, or drink the Blood of Goats ?* Can the fume of frying Flesh be so acceptable to him, when the vapour thereof is so displeasing to men ? Or can he take any delight in the smoak of Frankincense, the breath of whose spirit, gives life and motion to those sweet odours of Paradise ? Surely no. Why then, when others partake of the Sacrifice and he not, should a Sacrifice be an Offering to him alone, and not to others ? Surely not because

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because he enjoyed any emolument from them ; but because the minds of the offerers passing through all sensible objects and actions, fixed themselves in God, and witnessed before him their obedience and thankfulness, in an humble devotion of Soul ; and this was the only thing that passed to God alone. And thus may the *Christian Offering* be offered to God alone : When this action of *communicating* is resolved ultimately into obedience and inward sensible Worship of the Almighty, not by watery and cold Reason, but by a fervent vigour of Life : When out of a quick and lively apprehension of the Will and Nature of God, which is Goodness it self and all-embracing Love, we to our power work according to that principle, and so exhibit to God an action most consonant to his own Nature, an action of Bounty and Goodness ; neither the applause of men, nor hope of requital, nor any other sinister respect sharing therein ; but God alone being the end and beginning, whereby we move, and in whom alone we rest in this holy action.

And this unfolds the following words of this description of a Sacrifice, *Some sensible thing consecrated*. Consecration, you know, appropriates a thing to God. And our
 action

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action of *communication* is appropriated to God, if we seek not any thing for our selves in this action, but do it simply in obedience to the Will of God.

But now that this action of *doing good*, whither by hand or tongue, is not without an outward *mystical Ceremony*, is hence plain : For whether it be the munificence of our *hands*, they are but a resemblance of his munificence, that *openeth his hands, and filleth with good every living thing* : Or if of *tongue*, whereby we do beget the holy life in others, or direct in doubt or danger, this is an emblem of the eternal *Word*, the everlasting word, whereby all things were made, and are now governed and directed.

The next term that I shall explain in this definition, is a *legitimate Priest or Minister*. And surely every true Christian is truly such. Christ hath made us *kings and priests unto God his father*. Rev. 1. 6. And 1 Pet. 2. 5. And ye as living stones be made a *spiritual house*, and *holy priesthood*, to offer *spiritual sacrifices acceptable to God by Jesus Christ*. Ver. 9. You are a *chosen generation*, a *royal priesthood*. And if we consider the qualification of the righteous man, the unfeigned Christian, we shall find him fit for this employment.

Who

Who more gracious with God than he ? Who more loving to men than he ? Who therefore more fit to make Prayers and Supplications for the People than he ? That Life which is in him, even the Spirit of Christ, doth adopt him into an higher Order, than the Order of *Aaron*. Or rather Christ whose Spirit of Life is in him, is that High-Priest, higher than the Order of *Aaron* ; A Priest after the Order of *Melchizedek* ; A Kingly Priest, who officiates in Everlasting Righteousness. Here's a Priest without exception, above all commendation, worthy all honour and admiration, worthy to be heard of God, worthy to be obeyed by Men, worthy to be attended by Angels, worthy to whom all power should be given in Heaven and Earth ; worthy of that Glorious Throne, even the Right-hand of God the Father in the height of Heaven, where he makes intercession for us his poor members, wandering and toying in the mire and mud of this wicked earth : That vve being redeemed vvith his most precious Blood, may be made Kings and Priests to his Father, to offer Spiritual Sacrifices ; and first of all, our selves, in a sensible apprehension that vve are vvholly from him, nothing at all of our selves ; and then an open and free-hearted love to our Neighbour;

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bour, in acknowledgment that our fulness is not of our selves but of God. And this contains the last and best requisite, in that description of a Sacrifice, *the acknowledgment of our Humane infirmity, and the praise and profession of the Divine Majesty.*

HITHERTO we have compared this *Christian Sacrifice* with the general notion of a Sacrifice. We will now see how it fits with the *kinds* of Sacrifice : Which according to the Schoolmens Division are three. (1.) *Sacrificing*, or *slaying of living Creatures* ; which is most properly called *Scotia*, and is the word in my Text. (2.) *Immolation*, which is a Sacrifice of inanimate things ; as of Meal, Bread, Salt, Frankincense, and such like. Or (3.) *Libamentum*, a *Drink-offering* ; as of Wine, or other liquid things.

How well some kinds of *doing good* will agree with that first kind of Sacrifice, we should easily understand, if we did but rightly apprehend, how that the sundry lives of beasts lurk in the bodies of men ; as in some the Fox, in others the Lyon, in others the Bull, in some one, in some other, in others many. Our Saviour calls *Herod, Fox*. *S. Paul* his Persecutors, *Lions*. So *Eccles. 6. Be not proud in the device of thine*

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own mind, lest thy soul rend thee as a bull. Where there is the living property of a Beast in a man; no wonder that the Spirit of Truth, that pierceth through the surface of things, into the depth of Life, calls them by that which they are within, not by that which they seem without. He therefore that can kill the Oxe, the Bull, the Goat in any mans Soul; that is a stupid laborious toyl in the dirt, an high raving unquietness of mind, or that goatish nature, that brutish sensual lust: He that can exhibit these animalities dead before God, who is Judge of the Quick and the Dead, he offers of the first kind of Sacrifice, which is *Docta*, the *mortification* of some Life that God was displeased with. He that doth this either in himself or others, doth sacrifice in this kind. He that gives his Bread to the hungry, *sacrificeth an Immolation*. He that gives his Drink to the thirsty, *offers a Drink-offering*. *As much as you did it to one of these little ones, you did it unto me.* He that goes about doing good; (as our Saviour Christ) that is, He that lives not to himself, but according to the Command of God, and Example of his Son; spends all his time, power and ability, in diffusing of that good which God hath bestowed on him; *offers Frankincense*:
Or

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Or rather, that precious composition of sweet odours, which is mentioned *Exod.* 30. 34, 35. *And the Lord said unto Moses, Take unto thee sweet spices, Stacte, and Onicha, and Galbanum; sweet spices with pure Frankincense: of each like weight. And thou shalt make of it a perfume, &c.* Philo *Judeus* will have these four ingredients to be Emblems of the four general Principles or Elements of which this World consists; and the evaporation of this fume, to be that acceptable re-ascending of the Creature to God in holy thankfulness, and evacuation of it self into that great ocean. His words are very significant. Βίος γὰρ ἡμετέρος κόσμος, τὸ πᾶσι καὶ ποιεῖν ἀναχθεῖ καὶ ἀναστρέφει δακρυοῖν· μόνον ἐκ ἐκδομῶν καὶ ἀναστρέφεται αὐτὸν, οὗτος ἔδειξεν τὸ μὴ εἶναι ὁσιονεῖς, ἀλλ' ὅλον αὐτὸν ἀναστρέφεται ἀναστρέφεται τὸ πᾶσι καὶ ποιεῖν ὅσον. It is a Life (saith he) well besitting the World, to give incessant thanks to its Father and Maker; even quite exhausting it self in a continual ascent and grateful fume, and simplifying it self into its Elements; that all may see that it hoards up nothing for it self, but consecrates it self wholly unto God that made it. Such a Sacrifice doth every Microcosm, or little World, every particular man, offer dayly unto God; when he spends all his dayes, and employes all the strength and faculties

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of his Soul and Body : It is a thankful acknowledgment of what he hath received , refunding that goodness that he is partaker of, back again to God, through those sure conduits or conveyances, the poor necessitous Brethren.

But there is yet another Division of *Sacrifices* into three kinds as before, τὸ ἰλόχαιον , τὸ ὁ σωτήριον , τὸ ὁ ἁμαρτίας : So *Philo* : Which our Modern Writers call thus, *Holocausta*, *Hostias pacificas*, *Hostias pro peccato*. The reason of this Division, *Philo* thus unfolds ; *The two main and general causes of Sacrificing be these*, ἡ ὁ εἰς Θεὸν τιμὴ , ἡ ὁ εἰς ἀνθρώπων ἀφέλεια : The latter consists in two things ; The participation of good , and the removing or preventing of evil. Hence that Sacrifice that respects the profit of the Sacrificer, is twofold, A *Sin-offering*, for the preventing the just punishment thereof ; and a *Peace-offering*, which was either *pro beneficio accepto*, or *accipiendo*, for a benefit received, or at least hoped for.

(1.) That the doing or communicating good appertains to the first sort, which *Philo* calls ἰλόχαιον, an *Holocaust*, which respects merely the Glory of God , and not the Profit of the Sacrificer, will appear out of places of Scripture, concerning this Duty
of

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of communicating. *Let your light so shine before men, that they seeing your good works, may glorifie your Father which is in heaven. Matth. 5. 16.* There's the Honour of God. Now that we are not to participate our selves in this ; but that it be wholly to God, and for God, a true *Holocaust* ; Our Saviour shews, *Matth. 6. 3. When thou doest thine almes, let not thy left hand know, what thy right hand doth.* That is, We must not have any sinister respect, but do it simply in obedience to God, and for his Glory. Consult not with thy *left hand*, that is, thy natural false Spirit, that will counsel for it self : But let thy *right hand* act by it self, that strong Arm of God, the Spirit of Christ ; that the action may be wholly to God, the evil principle of that wicked life of falseness, nothing at all intermingling it self with it. And thus this *communication of good* will be an *Holocaust*, totally consecrated and consummated in the service of God alone.

But for the other two kinds, Though the Christian Sacrifice hath not *finem Sacrificantis*, the end of the *Jewish* Sacrificant, yet hath it *finem Sacrificii* : For so thanks is rendered to God for his goodness, and further goodness obtained, and future evils prevented ; as is manifest out of Scripture.

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(2.) The end of the *Peace-offering*, was to procure the Blessing and Favour of God. See now what the Wisdom of God teacheth us, *Prov. 11. The liberal person shall have plenty, and he that watereth shall also have pain. And in the Psalms; He hath dispersed abroad, and hath given to the poor: His righteousness shall remain for ever; his horn shall be exalted with honour. Cornelius* his Prayers and Alms, how well were they rewarded with the service of Men and Angels, and the descent of the Holy Ghost! For as he was Fasting and Praying in his House, one in the shape of a man in white clothing stood before him and said, *Cornelius; Thy prayer is heard, and thine alms had in remembrance in the sight of God. So he directs him to send for S. Peter; who came, and in requital of his Alms, fed him with the Bread of Life; at whose Preaching the Spirit of Life, the Holy Ghost fell upon all his Auditors, amongst whom was Cornelius.*

Thus we see, how meet a Sacrifice this is, *pro beneficio accipiendo*, for the procuring a benefit from God. And as fit it is *pro accepto*, to manifest our thankfulness for favours received. *Freely you have received, freely give*, saith our Saviour: This is all the

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the requital I desire, all the thanks I expect.

(3.) The last Sacrifice is a *Sin-offering*. The reward of sin is death : But mercifulness and doing good, delivers from this. *Prov. 20. 2. The treasures of wickedness profit nothing, but righteousness delivers from death.* That is, The covetous hoarding of the wicked man, or Riches wickedly and unlawfully heaped and scraped up together, shall not profit in the conclusion : But Righteousness, that is, bountifulness, acts of Mercy ; (For so the original will signifie, the word צדקה, which is sometime turned ελεημοσύνη, an act of Mercy : As also appears out of the Inscription of the Poor mans Box in the Jewes Temple, which was קופת של צדקה, *The chest of Justice*, as we would Translate it, following the first signification of the word ; but according to the signification of the word in that place, *the chest of Alms.*) This Righteousness, Goodness or Mercifulness, will deliver from Death. That of our Saviour Christ is more plain, and without exception, *Blessed are the merciful, for they shall obtain mercy.*

So whether we compare this Duty of communicating good, with the general notion

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of a Sacrifice, or with the *kinds* thereof, we see correspondency enough ; it falls short in nothing of a Sacrifice under the Old Law, but in not being a shadow ; which you might bear withal. Though to say the truth, it hath that in it too, the *outward act* ;— which I have intimated before. But the *inward principle* it self, whence those good *acts* flow, nothing is greater than it, nothing more divine, nothing more sublime ; the Everlasting Life of Charity, the Glory and Image of God, the Beauty of Man, the Lamp of Knowledge, the Sun of Paradise, the Seal of Eternity, the Pledge and Crown of Everlasting Happiness,

NOW that I may not seem to have lost my time in inculcating this Truth so long, let us see what useful *Inferences* will flow from the same.

First then, If doing good be a Sacrifice, let us remember that which *R. Moses* the *Aegyptian* conceives, their Wise and Holy Law-giver to have bound them to : *Ut, quisquis utilitatem aliquam ceperit, ex re sanctificatâ, pro pravaricatore habeatur, &c. Whosoever doth take to himself any profit out of Consecrated things* (as Oblations, or Sacrifices,

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crifices, or whatsoever is Consecrated to God) he is a Transgressor; and hath need of an Atonement to be made for him, although he commits the act out of error.

Our doing good therefore to other men; if we do it not simply in obedience to God, and love of our Neighbour; but in hope of requital by his friends, or himself, or out of desire of applause or vain glory, or any other sinister respects; it is a making use of a thing Consecrated, a sharing with God in the Holocaust, and makes our action sinful and unfavoury before God. Wherefore we are to endeavour to the utmost, that we be not guilty of this Sacrilege.

Secondly, *In omni Oblatione tuâ offeres sal.* Lev. 2. 13. *All thy meat-offerings shalt thou season with salt; neither shalt thou suffer the salt of the covenant of thy God to be lacking from thy meat-offering: Upon all thy oblations thou shalt offer salt.* See how this Precept is inculcated for offering of Salt with every Oblation and Sacrifice. That Salt is an emblem of Wisdom and Discretion is so well known, that I need not speak of it. I will only name our Saviours words, *You are the salt of the earth*: *Ἐὰν ᾖ τὸ ἀλά μωρανθῇ*, *If the salt become foolish, &c.* So that by Salt is

is understood Wisdom, or Knowledge ; as it presently follows, *You are the light of the world.* So the seasoning our Christian Sacrifice of Bounty, will prove nothing else but distributing our good things with discretion, whether pertaining to Body or Mind.

Rebuke not a scorner, for he will hate thee ; but rebuke a wise man, and he will love thee ; saith Solomon. And our blessed Saviour in-fill'd his words of Wisdom into his Disciples ears, according as they were capable. *John 16. 12. I have yet many things to say unto you, but you cannot bear them now. Howbeit, when he is come, which is the spirit of truth, he will lead you into all truth.* As the Apostle, *1 Cor. 2. The natural man receiveth not the things of the spirit of God.* And *Chap. 3. 1. I could not speak unto you, brethren, as to spiritual men, but as unto carnal : I fed you with milk ; and not with meat, for you were not able to bear it.* This is the discretion in imparting Spiritual Alms.

Nor is every man a fit object of our Bounty, as concerning things belonging to the Body. If Strength and Health be joyned to their Poverty, the best Charity is to set them to work.

Thirdly,

Thirdly, Leaven was not to be offered in Sacrifice : So these Christian Oblations, are to be offered in sincerity of heart, without pride, without hypocrisie. Beware of *the leaven of the Pharisees* ; which is Hypocrisie. And 1 Cor. 5. the Apostle makes mention of *the unleavened bread of sincerity and truth*. But this is included in the first Inference. Wherefore I will let it pass.

Fourthly, If *communicating of good be a Sacrifice*, then it is a Duty of the First Table, and respects the Worship of God : From whence we may learn to set a true estimate upon this Duty. We applaud our selves in the frequent Hearing of the Word of God, and Praying to God, and the like. We highly esteem (I say) our performances in this kind, because they be of the First Table ; and respect God so nearly : But that we may with as great zeal and diligence, exercise the acts of Charity, as well as of that kind of Devotion, The Apostle tells us, that when we distribute our Goods to others, relieving them either in Body or in Soul, we then worship God ; we then *sacrifice* to God, which is an act of service and worship proper and peculiar to him ;
vvhich

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which consideration is worthy our thinking of, and more worthy our practising of. *Cursed is he that doth the work of God negligently.*

The *Fifth* and last Inference shall be this, That which *Philo* the Jew speaks of in his Tractate, *de Sacerdotio*, Of them that sacrifice; of their washing and sprinkling; that kind of sprinkling of water mingled with the ashes of a red heifer. *Numb. 19. Which is* (saith he) *to put us in mind whereof we be made*; that we are but dust and ashes, water and earth mingled together. This is our composure, such our frailty, this our poor condition; capable of so many miseries, by reason of this tempered dirt we carry about with us: And therefore being all of one mould, we may the more heartily commiserate one another, and help one another. This *sprinkling* is a fit Consecration of every Christian Sacrificer, that in all humility and compassion he may relieve his fellow-member.

The Summ is this, That with all sincerity, discretion, diligence, humility, and tender sympathy, we may offer unto God, this Christian Oblation; even the Charitable

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ble communication of such good things, as God hath imparted to us.

AND thus I have dispatched the Second branch of my Text ; *viz. That doing of good is a Sacrifice.*

III. The Third and last is, *That doing of good is a sacrifice in which God is well pleased.*

It is not improbable that the Apostle hath here an eye to those many testimonies in the Prophets of Gods displeasure against the Jewish Sacrifices. *Esa. 1. 11, 13. What have I to do with the multitude of your sacrifices, saith the Lord ? I am full of the burnt-offerings of rams, and of the fat of fed beasts ; and I desire not the blood of bullocks, nor of lambs, nor of goats. Bring no more oblations in vain : Incense is an abomination unto me : My soul hateth your new-moons, and appointed feasts. So Chap. 66. 3. He that kills a bullock, is as if he slew a man : He that sacrificeth a sheep, as if he cut off a dogs neck.*

What is it therefore that God would have ? Wherein is his delight ? *I desired mercy, and not sacrifice, saith he, Hosea 6. 6.*
And

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And in the first of *Eſay*, he nameth the *relieving of the oppreſſed*. And *Chap. 66. Ver. 2.* He ſpeaks of a *poor and contrite Spirit*; and ſuch a Spirit is alſo merciful. For it's pride and high-mindedneſs that makes us forget the evil plight of our Neighbour.

I will add a Reason or two to confirm this Truth, and ſo conclude. God is Truth and Eſſence it ſelf; therefore his delight is in the truth of every thing, and not in their empty ſhadows. *He loves the truth in the inward parts*, as the *Pſalmiſt* ſaith. Therefore doing good out of pure Charity, cannot but pleaſe him; it being the ſubſtance of the *Jewiſh Ceremony* of Sacrificing. Ἡ γὰρ ἀληθὴς ἱεραγία τίς ἐν εἶν, πλὴν ψυχῆς διοριᾶς ἀσκήσια; ſaith the Pious *Jew*: *True Sacrificing, what can it be, but the Piety of the Soul that loves God?* And he that loves him, muſt needs love his Neighbour alſo: And he that loves his Neighbour, will do good to him ſo far as he is able. Therefore the ſame Author ſaith very truly in another place, Συγγνώμη, καὶ ἀδελφὴ, καὶ δίδυμοι τὴν ἀσκήσιαν ἢ φιλανθρωπία. *Humanity* (or forwardneſs to do all good offices to our Neighbour) and *Piety* are twins. He thinks not the term of *Couſin* or *Siſter* fit enough; but calls them

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them *Twins*, to shew that they be born both at a time. So soon as true Piety is born in us, Humanity strait springs up with it.

Now this *φιλανθρωπία*, or love of our Neighbour, being so like the Nature of God, whom the Apostle calls *Love*; This principle and the effects of it (*doing good to our Neighbour*) must needs be acceptable to God. The Heathens had so much Reason in them, to offer that to their Deities, which was most consonant to their Nature. So the *Persians* Sacrificed an Horse to the Sun,

Ne detur celeri victima tarda Deo.

But I will not insist upon the proof of a thing so plain: I doubt not but that you are thoroughly perswaded of the truth of these two latter parts of my Text, *That doing good is a Sacrifice*; and *that it is a Sacrifice wherein God is well pleased*.

The *Inference* and *Conclusion* of all is that vvhich I begun vvith; *viz. To do good and communicate forget not*. And that vve forget not, *He that hath set his eyes upon the hearts of men, and mindeth all their wayes*;

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wayes ; He strengthen us and stir us up, by the powerful working of his all-quickening Spirit ; that we constantly endeavour to fulfil the dictates thereof through Jesus Christ our Lord ; to whom with the Father, and the Blessed Spirit, be all Honour, Glory, Power, Praise, henceforth and for ever. Amen.

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G A L. vi. 14, 15, 16.

But God forbid that I should glory, save in the cross of our Lord Jesus Christ; by whom the world is crucified unto me, and I unto the world. For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision; but a new creature. And as many as walk according to this rule, peace be on them, and mercy; and upon the Israel of God.

THE drift of this Epistle to the *Galatians* is to reduce them again to the Truth of Christianity, that were almost apostatizing to *Judaism* and the Ceremonial Law of *Moses*. *To observe days, and months, and times, and years: I am afraid of you, lest I have bestowed labour*

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on you in vain. Chap. 4. Ver. 10, 11. But the main scope of the Apostle is against *Circumcision*, as is plain upon the very first perusal of the Epistle : Which he beating down, together vvith all the Law of *Moses*, and extolling the Faith in Christ, seems sometime to excuse a man from walking in the Law, under the pretence of Faith in Christ.

But as *S. Peter* hath well observed ; there be many things in *S. Pauls* Epistles hard to be understood, which foolish men pervert to their own destruction. And that we be not led into the same error and mischief, I hold it not from my purpose to trace the footsteps of *S. Paul* in this present Epistle, if so we may happily wind our selves out of this dangerous maze or labyrinth.

Whereas then he seems to nullifie, or vilifie at least, the Law, in the advancing of that *Righteousness* that is by Faith ; Let us see what this *Righteousness* that is of Faith, and what that of the Law is.

Chap. 2. 19. For I through the law am dead to the law, that I might live unto God. Ver. 20. I am crucified with Christ : Nevertheless I live ; yet not I, but Christ liveth in me.

[I through the law am dead to the law,]
What a riddle is this ? that the Law should
deprive

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deprive it self of its Disciples. And yet it doth so. For it is a Schoolmaster to Christ, or rather an Usher : Which when it hath well tutour'd us and castigatèd us, removes us up higher, to be made in Christ perfect, who is the perfection of the Law. But the Law it self makes nothing perfect. And this is the reason that Righteousness is not of the Law. And to this purpose speaks the Apostle in this very Epistle, Chap. 3. *Ver. 21. Is the law then against the promises of God? God forbid: For if there had been a law given which could have given life, verily righteousness should have been by the law.*

Nb. & hndw. & wmsm. A Law that could enliven and enquickn us. But that is beyond the power of the Law. That's the Title and Prerogative of Christ; who is the way, the truth, and the life. He is the resurrection and the life. He that believeth in me, though he were dead, yet shall he live. John 11. 25. This therefore is the Righteousness of Faith or Belief; far above the Righteousness of the Law or killing Letter.

Now when this Faith is come, we are no longer under that Pædagog of Punieboys, the Law-master: But are all the Children of God by Faith in Jesus Christ. And none are the Children of God, but

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those that are led by the Spirit of God, as the Apostle witnesseth in his Epistle to the Romans. And those that have the Spirit of God, what fruits they bring forth, is amply set out by the Apostle in this to the Galatians, Chap. 5. ver. 22, 23. But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: *Kara H' m'w'w' iz. H' shu*, Against such there is no Law: For indeed there is no need of it, they being a Law unto themselves.

So we see how those that are in Christ, are not under the Law, because their Obedience or that living Law in their Hearts are above it: They do really and truly fulfil it, through the Spirit that is by Faith: For that Spirit is the begetter of Love, and Love is the fulfilling of the Law. For all the law is fulfilled in one word, even in this; Thou shalt love thy neighbour as thy self. But if ye bite and devour one another, take heed that ye be not consumed one of another. This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh. For the flesh lusteth against the spirit, and the spirit against the flesh; and these are contrary the one to the other; so that ye cannot do the things that ye would. But if ye be led by the spirit, ye are not under the law. Ver. 14, 15, 16, 17, 18.

Observe

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Observe that [*If you be led by the Spirit*] For *against such there is no Law*, as was said before. Which implies if thou art not led by the Spirit, thou art liable to the Curse of the Law, to Death, Hell and Damnation : For so also speaks the Apostle, when he hath reckoned up *the works of the flesh*, ver. 21.

But here methinks I see some filching away an excuse for their own hypocrisie, out of some of the foregoing words at the 6th Verse of that 5th Chapter, *The flesh and the spirit are contrary, so that you cannot do that you would.*

I, but withal this is true too, That if we will that which we do amiss, we are then under the Curse of the Law : For we are not then led by the Spirit of God, but are servants of Sin and Satan : We are not then in Christ, no more than our bodies at *Athens* or *Carthage*, by our phantasies roving thither ; For *they that are Christ*, have crucified the flesh, with the affections and lusts. Ver. 24.

So we see plainly, Beloved, that the *Righteousness* that is of *Faith* is not a mere *Chimera* or phansie, but a more excellent Righteousness than that of the *Law*. For the *Law* is no quickening Spirit, but a dead Letter ; But *Christ is the resurrection and*

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the life. And he is God our Righteousness, mighty to save; and can with ease destroy the powers of Death, Darknes, and the Devil, out of the Soul of man: But we must have the patience to endure the work wrought in us by him. *I live, yet not I, but Christ liveth in me.*

And if we will still cloak and cover our foul corrupt Hearts with forged conceits of Hypocrisies own making, and excuse our selves from being good to one another or to our selves, because God in Christ is so good to us; Hear what the Apostle speaks in the last Chapter of this Epistle, (for it is now time to draw nearer to my Text) *Ver. 7, 8. Be not deceived, God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh, shall of the flesh reap corruption: But he that soweth to the spirit, shall of the spirit reap life everlasting.*

The aim therefore of the Apostle is not to extenuate or discountenance real Vertue and Righteousness, but to point us to it, and tell us where it may be had. Not in Days and Years, not in New Moons or Fe-rivals, not in Circumcision, nor in the dead Letter of the Law; But in Christ and the Spirit of God, in the renewed Image of God, in the New Birth, in the
New

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New Life, in the Second *Adam* from Heaven, in the New Creature, in that stumbling block to all Flesh and Blood, in the Cross of Christ.

But God forbid that I should glory, save in the cross, &c.

THE Text contains briefly the Summ of the whole Discourse ; we may cast it into these Three parts.

1. The Apostles Resolution ; He *will not glory in any thing save in the cross of Christ*, whereby the man of Sin in his very Soul is crucified and made dead, that the Life of Christ may abide in him.

2. The Reason of his Resolution ; Because when a man hath given his name to Christ, *neither circumcision, nor uncircumcision* (nor any of the Ceremonial Laws) *is any thing, but a new creature.*

3. His Benediction or well-wishing to all *that walk after that rule* (i. e. according to the new man, that is fram'd in Righteousness and true Holiness) the true *Israel of God ; Peace be on them.*

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But I will rather fall upon the words themselves : And in my passage point out such Observations, as shall arise most naturally from the Text, and be most profitable for you to hear.

But God forbid] That hath reference to the precedent Verse, [*But they desire to have you circumcised, that they might glory in your flesh.*]

Yet the Holy Apostle, devoid of all ambition and emulation, and of making an outward shew among them, contents himself vvith that vvhich is but the scorn of Worldly men, nay glories in it, and in it alone, the *Inward Cross*, the Mortification of the Old man, the Circumcision of the Heart.

God forbid that I should glory in any thing, &c.] See the exceeding deep humility of the Apostle, a man endued vvith such excellent gifts from God, so learned and vvell versed in the Law, one acquainted vvith so Divine Revelations, rapt up into the Third Heavens, an *Hebrew* also, an *Israelite*, a Son of *Abraham* ; such an excellent Oratour as he approved himself before *Felix*, before *Festus*, before *Agrippa*, and also at *Lystra*, vvhere they took him to
be

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be the God of Eloquence, *Mercury* himself, and would have Sacrificed unto him ; so well versed in the Poets, as his quotations out of *Aratus* and others, testifie him to be. But these are but trifles, I mean *Poetry* and *Oratory*. You may see him in the *Acts*, casting out Devils, healing the Sick, making the Lame walk, recovering the Dead to Life ; nay giving the Spirit of Life, even the Holy Ghost, and with it the power of Prophecie, and speaking with Tongues : Yet all these, and many more (the least whereof were able to puff up the vain mind of our ordinary Christians, and swell them to an unusual extent) stir not *S. Paul* above his wonted measure : But he still continues himself a *Paul*, i. e. little in his own eyes, though the endowments God had bestowed on him were very great.

A true Disciple of Christ who taught his to be thus minded ; *Learn of me, for I am meek and lowly*. And methinks I hear the Apostle call to us out of this Text, saying, *Be you followers of me, as I am of Christ*.

But if a man propound the Example of the Apostles and Saints of God to some, they look on them rather as Prodigies to gaze at, than Examples to imitate ; and do usually with the rude *Cyclops* in *Erasmus*, return this answer, *Paulus est Paulus, Ego sum*

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sum ego. Paul had a privilege to be good, my privilege is to be as bad as he was good.

But let Reason move thee, if Example will not. Why shouldst thou glory, and in what? Art thou *Noble*? No more than the blood that runs out of thy Fathers Nose, or that which is blown out of it, unless thou be Vertuous. Art thou *well Apparel'd*? Yet a Lilly is better. Art thou *Fair*? It is but in thy *superficies*, or surface of thy Body; within is stinking dung and dirt. Art thou *Strong*? Yet weaker far than an ordinary Cart-horse. Art thou *Proper*? Yet not so tall as a Pine. *A goodly great-bodied man*? The whole Earth is but a Point, why struttest thou then so proudly, as if thou wouldst out-face Heaven? Thou art a *wise* and *subtil* piece: So is the Devil, and a Serpent. Thou art *exsolled* and *admired of men*: So is Vanity. *Beloved of women*: But their own Lust and Lasciviousness a great deal more.

Πάντα γλως, καὶ πάντα κένε, καὶ πάντα τὸ μὐδόν.

All, whatsoever thou boastest thy self in, is but ludicrous and ridiculous, contemptible dust, and less than dust, even nothing. Why then dost thou glory in any thing?

God

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God forbid that I should glory in any thing, save in the cross] What a Paradox is this? More strange than not to boast at all. For not to boast, there being nothing worthy boasting of, is but reasonable: But to boast of that which is a shame and reproach among all men, is uncouth and strangely admirable. *Crux crux, inquam, infelici & miseris.* The Cross was but the fate and doom of Thieves and Malefactors, and as little glorious as the deserts that bring to it.

But it may be it was some fine Silver or Golden Crucifix: A pretty toy for Children to glory in. What was it?

The Cross of our Lord Jesus Christ]. Yet it is but a *stumbling-block to the Jews*, and *to the Greeks foolishness*. I, but it is the Cross of Christ,

Whereby the World is crucified to him, and he unto the World]. This is worse and worse, a scandal also to the Christians themselves. Sufficient for them it is that Christ bore his own Cross, and the Cross bore him: It was fitter one man should dye for the people. What? that we may securely live in sin? God forbid. *He that will be my disciple, let him take up his cross and follow me*, saith our blessed Saviour. The death therefore of the Cross belongs to us, as well as to him, though we would fain avoid it?

This

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This is true then (truer than we would have it) that a right Christian whose Pattern *S. Paul* is, must be crucified to the World, and the World to him; be dead unto the World, and the World dead to him.

But what is the *World*, and what to be dead to it? *S. John* in his 1 Ep. Chap. 2. describes it from its parts; *Ver. 15, 16. Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but of the world.*

These then ought we to be dead to, *viz. The lust of the flesh, i. e.* all carnal concupiscence and unlawful desires of the Body, all gluttony, drunkenness and leachery: *To the lust of the eyes, i. e.* all covetousness and filthy avariciousness, desiring to encroach and compass all that we see, and pleasing our selves with looking upon what we have got already, but making no good use of it, to the glory of God or good of our Neighbour: *To the pride of life, i. e.* ambition, stately and lordly living, the praise and applause of men, superiority and authority over others. All these things we are to be dead to by the inward Cross, by an holy and serious mortification of our corrupt Life.

But

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But how shall a man be able to mortifie this corruption, to kill these inordinate desires?

I will tell you an infallible way, upon condition you will remember it : *By a constant denial of their Cravings.* Give a Beggar nothing at thy door, and he will never visit thee. Desire is starved by being unfulfill'd. A man, you know, often loseth his appetite by staying very long for his Dinner. Inordinate desire will hurt a man like an Ague, if we pamper or satisfy it. The Devil and the Sop will both down into our guts at once. But thou mayst pine out both Desire and the Devil that lurks in it, by a pertinacious Temperance, or stopping thy self in thy outward actions. Affect not vain glory in thy actions or words, but modestly decline it, and Pride will fall in thy Soul in good time ; thou shalt find Humility rise in thy Heart, and sweetly shine in thee with her mild light. Give not thine Anger vent, it will be extinct like smothered fire. Answer not thy Lust or Lasciviousness, and it will cease to call unto thee, but dye as a Weed kept under in the ground. Dare to do good, though thy base heart gainsay it : God will look upon thee in pity, and repay thee with a more noble Spirit ; and Covetousness being oft

cross,

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croft, will even out of discontent quite leave thee.

But if thou be false to God and thine own Soul in these things which he hath put in thy power (and he hath put the outward man plainly in thy power) and neglectest the performance of them, and yet doest complain of want of strength, thou art in plain *Englisb* an *Hypocrite*; and the Devil and thy own false heart have deceived thee. A man, I confess, cannot generate himself, but he may kill himself. So though we cannot regenerate our selves, yet we may mortifie our own corruption, if we be not wanting to our selves.

And this is the *Cross* that we with *S. Paul* are to bear, and to dye upon; that when we have suffered and been buried with Christ in this Baptism, God may raise us up with him to Life, and endue us with his Holy Spirit.

And this is the *New Creature* which is spoken of in the next Verse, *For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision; but a new creature.*

In Christ Jesus] i. e. When we have taken upon us the Profession of Christ, have been made Members of the Christian Church by Baptism.

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Circumcision availeth nothing]. And verily there is no reason why it should, for it is a badge of Judaism, not of Christianity; and cannot, no not in Judaism, do much without the inward Circumcision of the heart, and observation of the Commandments of God. Rom. 2. 25. to the end. For circumcision verily profiteth, if thou keep the law: But if thou be a breaker of the law, thy circumcision is made uncircumcision. Therefore, if the uncircumcision keep the righteousness of the law, shall not his uncircumcision be counted for circumcision? And shall not uncircumcision which is by nature, if it fulfil the law, judge thee, who by the letter and circumcision dost transgress the law? For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh: But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter, whose praise is not of men but of God.

And this also was known and propounded to the Jews under the Law. Deut. 10. 16. Circumcise therefore the foreskin of your heart, and be not refractory. And in Chap. 3. ver. 6. And the Lord thy God will circumcise thine heart, and the heart of thy seed, to serve the Lord thy God with all thy heart, and with all thy soul, that thou mayst live.

And

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And what else indeed doth God require of thee, O man, but that thou wouldst *love the Lord thy God with all thy heart and all thy strength, and thy neighbour as thy self?* This if thou perform in thy Circumcision, thy Circumcision is effectual to thee : If thou do not, it is but Concision ; a cutting off a piece of Flesh, which God and Nature was not so overseen in making, but it might well be left uncut off. And if *Circumcision* without Obedience and an Holy Life, availeth them nothing that are under the Law, how could it possibly be any thing to us that live under the Gospel?

But to what purpose is *this* to us that do not bear the outward Circumcision, nor are likely to prove so giddy as to revolt to Judaism? Wherefore let us here turn aside awhile from the *Circumcision* of the *Jews*, to that which is its *arrisuren*, that answers to it among us *Christians* : And that is *Baptism*. Will *that* avail any thing without the New Creature?

What it may do to Children before they be actually sinful by their own misdeeds, I leave to the censure of the Schools to dispute : That concerns not us who are past Children, were we got as far out of Foolishness as Childishness. The Question is, how much *Baptism* availeth us of grown Age, without the *New Creature*.
Just

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Just as much as *Circumcision* without the keeping of the Law, availeth a *Jew*. Can Water wash without the Spirits operation? Doth the Spirit operate and effect nothing? Are we suppressors and choakers of the Christian Life that should revive in us, and yet stand justified before God? Can we kill Christ within us, and persist in that obstinate cruelty, and yet be clean from the guilt or punishment of so hainous transgression, by the sprinkling of that outward Water upon us in Baptism?

*Ah nimium faciles! qui tristia crimina cadis
Flumineâ tolli posse putatis aquâ.*

Foolish and too too credulous men they are indeed, that think their being dipt in the Font, shall vvasht out the deep stain of this so horrible murder.

Yet there is a Baptism that vvill do it, and vvithout it nothing is done: It is *Mortification*. If the Murderer dye, that is, that man of Sin, the *Old Adam*, or the *blood-red Edom*, and Christ revive, all is vvell. *Rom. 6, 3, 4. Know ye not, that so many of us as were baptized into Jesus Christ, were baptized into his death? Therefore we are buried with him by baptism into death: That like as Christ was raised up from the*

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dead

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dead by the glory of the Father, even so we also should walk in newness of life. Ver. 6, 7. Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead, is freed from sin. Believe it, though vve are called to Liberty, vve are not invited to Libertinism. But our true Liberty or Freedom is to become free from sin.

So you see that Outward Baptism vvithout the Inward, is as little available as Circumcision in the Flesh, vvithout that in the Spirit. If any here, as it is not plainly immaterial, ask of the efficacy of the *Lords Supper* : So far it is from doing good vvithout an inward qualification, that it is Poyson to the unworthy Receiver, or worse; even *Damnation* it self, as the Apostle vvitnesseth.

It is the *New Creature* then only, or at least chiefly, that a Christian must rest upon; sith nothing is available without it.

The New Creature] It is worth the enquiring into, what this *New Creature* is, that is of such efficacy, and power, and worth, and price.

It is no more certainly than the *New man*. Ephes. 4. 22, 23, 24. That ye put off concerning

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ing the former conversation the old man, which is corrupt according to the deceitful lusts: And be renewed in the spirit of your mind: And that ye put on the new man, which after God is created in righteousness and true holiness; that is, not in external Ceremonial holiness, or outward Sanctimonious show; but in the Regeneration of the inward Spirit to a new life from the very heart.

And again, Col. 3. 9, 10, 11. Lie not one to another, seeing that ye have put off the old man with his deeds: And have put on the new man, which is renewed in knowledge, after the image of him that created him: Where there is neither Greek, nor Jew, circumcision, nor uncircumcision, Barbarian, Scythian, bond nor free; but Christ is all, and in all.

This New Creature then is nothing but the Image of God in the Soul of man. So witness both these Texts: —The new man which after God is created in righteousness and true holiness: After God] that is, according to God; or like him, κατ' εἰκόνα τοῦ κτίσαντος αὐτόν, after the image of him that created him. This New Creature is the likeness of God: And the likeness of God (as both these places evidently shew) doth consist in Knowledge, Righteousness and true Holiness. The very same that Plato speaks at once in his *Theatetus*, Ὁμοιωσις δὲ, δίκαιοις καὶ ἁγίοις καὶ μετὰ

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sermon. To be like God, is to become holy, just, and wise.

But because most men (even the *Old Adam* in us) take themselves to be holy, just and wise : It will be seasonable here to see what Justice, Wisdom and Holiness this is that is in the *New Creature*. And who can tell it so well as he that is it ? *Matth. 5. 21, 22.* Ye have heard, that it was said by them of old time, Thou shalt not kill ; and whosoever shall kill, shall be in danger of the judgment. But I say unto you, that whosoever is angry with his brother without a cause, shall be in danger of the judgment : And whosoever shall say to his brother, *Racha*, shall be in danger of the council : But whosoever shall say, Thou fool, shall be in danger of hell fire. *Ver. 27, 28.* Ye have heard that it was said by them of old time, Thou shalt not commit adultery. But I say unto you, that whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart. *Ver. 33, 34, 37.* Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thy self, but shalt perform unto the Lord thine oaths. But I say unto you, swear not at all. But let your communication be, yea, yea ; nay, nay : for whatsoever is more than these, cometh of evil. *Ver. 38, 39.* Ye have heard that it hath

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hath been said, An eye for an eye, and a tooth for a tooth. But I say unto you, that ye resist not evil. Ver. 43, 44. Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you.

Behold the exact and unblameable Righteousness that is in the Regenerate Soul, far above the doctrine or thoughts of the *Pharisees*. External Righteousness in the Outward man, or to be internally just as far as corrupt reason suggests, is but filthy raggs, in respect of this *Righteousness* that Christ requires of us, and the *New Creature* doth bring with it, once grown up to its due stature in us. Let every man examine himself by this rule.

And as this *Justice* is far above, I, sometime contrary to the Justice of the Natural man (for with him to hate his enemy, to recompence evil with evil is just) so the *Holiness* is far transcending the Holiness of the *Scribes* and *Pharisees*, and Zelotical Ceremonialists. For all Outward Ceremonies of Time, or Place, or Gestures, or Vestments, Rites or Orders, they are all but Signs and Shows; but the Body is Christ, *the same yesterday, and to day, and for ever.*

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Lastly,

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Lastly, that the Natural man phansie not himself wise (as who is not, of all precious things, the most forward to appropriate that to himself?) that he phansie not himself wise, before he be holy and just, let him examine his *Wisdom* in the third Chap. of *S. James's Ep.* Ver. 13, 14, 15, 16, 17. *Who is a wise man, and endued with knowledge amongst you? let him shew out of a good conversation his works with meekness of wisdom. But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth. This wisdom descendeth not from above, but is earthly, sensual, devilish. For where envying and strife is, there is confusion, and every evil work. But the wisdom that is from above, is first pure, then peaceable, gentle, and easie to be intreated, full of mercy and good fruits, without partiality, and without hypocrisie.*

The *Righteousness* then of the *New Creature* is a *Righteousness* far above the *Letter* of *Moses's Law*, though exactly performed. Its *Holiness* more resplendent than the *Robe* of *Aaron* and all his *Priest-like Attire*, or whatsoever *Ceremonies* else *God* hath instituted or *Man* invented. Its *Wisdom* far above all the thin-beaten subtleties of the disputacious *Schools*, without contention or bitter contradiction.

And

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And they that walk according to this rule.]
This upright rule of everlasting Righteousness,

Peace be on them, and mercy; and upon the Israel of God.] 'Εὐφρὴν ἔστω αὐτοῖς, καὶ ἔλεος. *Peace be on them, or Peace is on them. For the Verb is not exprest in the Greek.*

Peace certainly is on them, they having obtained the true *Righteousness*, whose very Essence is *Peace*, *εἰρήνη τῆς ἐλπίδος*, *The Peace of the Soul*, as the *Pythagoreans* have well defined it.

And how can there not but be *Peace*, when they that cause tumult and rebellion in the Soul are dead? *Pride* is dead, *Covetousness* is dead, *Anger* is dead, *Malice*, *Hatred*, and *Envy*, and *Lust*, all dead and buried in the true Christian Baptism: None left now but *Reasons* Liege Subjects. The whole man now is but an Habitation of the Deity, the Temple of God, an Instrument for the Holy Ghost to work his Will by.

This is the *Kingdom* of God in us, the Kingdom of *Peace* and *Righteousness*, the Kingdom of *Joy* and *Triumph* in the Holy Ghost. This is the *Rule* of Christ in us, who is the *Prince of Peace*. And they that are thus guided and ruled, *εὐφρὴν ἔστω αὐτοῖς*,

Peace on them]. The inward *Peace* is on them; they are at *Peace* with God, and
their

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their own Conscience : And God give them also Peace with men.

Korut uos undeis mapaxeto, Let no man molest me (let no man trouble me) for I bear in my Body the marks of the Lord Jesus, saith S. Paul in the following Verse. The Apostles desire is but equal : For why should any man afflict this peaceable generation of men ? Certainly it is either out of Ignorance or Malice, whosoever do it.

Pray rather even for the outward Peace of this true Jerusalem : They shall prosper that love thee : For these indeed are the true Inhabitants of Salem, whose Head or King is Melchizedek, King of Righteousness, and therefore King of Salem, that is, King of Peace. This is, as the Text doth plainly speak,

[The Israel of God] ; The righteous Nation in whom there is no guile. As our Saviour saith of Nathanael, Behold a true Israelite indeed, in whom there is no guile. And thus the Psalmist, Surely God is good unto Israel, even to such as are of an upright heart.

God continue his Goodness to them, and encrease it sevenfold : And encrease them in number above the Sands of the Sea, and the Stars of Heaven ; that none may be able to count the dust
of

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of Jacob, or to number the fourth part of Israel : That the Heathen may be swallowed up of them ; and that the very memorial of wickedness may perish from off the Earth, To the King of Saints, the Holy one of Israel, who inhabits Immortality, and the Light inaccessible, to the only Wise and All-powerful God, be ascribed, as is most due, all Honour, &c.

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1 P E T. i. 22, 23.

Seeing ye have purified your souls in obeying the truth through the Spirit, unto unfeigned love of the brethren; see that ye love one another, with a pure heart, fervently: Being born again, not of corruptible seed, but of incorruptible, by the word of God which liveth and abideth for ever.

TH E Text is an Exhortation to *Christian Love*, The Duty is enforced from a double Argument.

1. From the end of our Sanctification, in those words, *Seeing ye have purified your Souls in obeying the Truth through the Spirit,* *εἰς φιλαδελφίαν ἀνυμίκετον*, unto (or for) *unfeigned brotherly love*. And this ushers in the Precept

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cept or Duty, *Love one another with a pure heart, fervently.*

2. The other Argument follows, of no less force than the former, which is drawn from the condition of our new Birth; *Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever.*

THE several Truths or *Doctrines* contained in the First Argument are these, *viz.*

Doctrine I. *That the Christian mans Soul is Purified.*

Purified] *Ἀγνίζω* is the word, synonymous to *καθαρίζω*; both imply a purging or cleansing from filth. They are both used together, *James* 4. 8. in one signification: But yet there is a more special sense belonging to them both; they both signify a Sacred and Ceremonial kind of cleansing and purification, and after, appropriation to God; as *Titus* 2. 14. where the word is *καθαρίζω*, with allusion to the Consecration of the *Levites*, *Numb.* 8. and their washing of their Cloths, and sprinkling the Water of Purification, is called *ἀγνισμός*.

So

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So that the *purifying* of the Soul (in the Text) implies *cleansing* and *appropriation*. But the Objects are not here express'd, yet very safely supposed ; we cannot miss of them if we would. For from what should the Soul be purified, but from its filth ? What is the filth of the Soul but Sin ? To whom should the Soul thus purg'd be appropriated or consecrated ? To it self ? It is not purg'd, if not purg'd from it self. To the Creature ? It is the height of Impiety, palpable Idolatry. To Sin ? It is not Sense. To what then but to God its Creator and Redeemer, who gave himself, *ἵνα ἑαυτὸν ἑαυτῷ λαῷ ၵαῖσιν*, *that he might purifie unto himself a peculiar people.* Tit. 2. 14.

Thus is purified the Christians Soul ; which is true not only in that narrower sense of taking the Soul, but also as it includes the Body, or the *Beast* as the *Platonists* call it ; even the very Passions, and more fiery motions which those Philosophers resemble to Horses drawing the Chariot of the Soul ; these also shall be Sanctified : So that upon the reins of the Horses (if I may speak with *Zechary*) there is inscrib'd, *Holiness to the Lord*. But certainly more properly and chiefly this Purification belongs to the Soul her self, and from thence will sink through all the powers and faculties of the
Body,

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Body, taking hold of them, wielding them and ruling them at its own pleasure, or at least not suffering it self to be over-ruled by them.

Now this *purifying* of a Christian implies, that he was unholy and foul before. And not only the whole man, but also whole mankind is in this sinful state till wash'd and purified. *Rom. 3. 12. 1 Joh. 1. 8, 9, 10.* where we have both these points confirm'd. 1. That we all have sinned, and stand obnoxious before God. 2. That by the worth and merit of Christ, and the effectual working of the Divine Spirit we have forgiveness, and that God doth cleanse us from all unrighteousness. And this is the true Christian Mytery : If we be Christians, we must be as certainly purified, as its certain we were once impure.

Doct. II. *That the Christians Soul is purified in obeying the Truth.*

Here meets us the unwelcome visage of *Obedience* ; but with its face turn'd upon a safe object the *Truth*. Where we may note, that it is not any Obedience that purifies, but *the Obedience to the Truth*. A man may toil like a Mill-horse in a circuit of Ceremonies and outward performances, and yet but take his walk with the wicked, unless the Truth be obey'd. Again

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Again it is such a Truth as Obedience belongs to, not an high aery speculative Truth; not a Truth only to be believed, but to be put in practice; for we cannot be said properly to obey speculative Truth, because the Soul there has no power to resist or disobey: For the Devil himself would gladly embrace and assent to all pure and inoffensive speculation, that doth not touch his own interest and present condition; and so would all his and Natures children, the most wicked men that are: And that the Devil is cast into a fit of trembling at this grand speculative Maxime, [*There is a God*]; is because his quick memory doth presently recollect that he is Just, and that himself stands obnoxious to his Justice; here is his interest toucht.

The *Truth* therefore here meant is not so much those general speculations of the Infinite Power and Wisdom of God, the Incomprehensible Trinity, &c. which both good and bad men do easily spend their time in, and promiscuously believe, and yet sit securely upon their lees, their hearts being untoucht, unbroken, unstir'd: But the Truths which we are said most properly to obey are the *Practical* Truths, such as *Matth. 5. Chap. 16. 24. Chap. 11. ult. Chap. 7. 13. &c.* The Purification of a Christian
is

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is in obedience to such Truths ; and Christ admits none for his that be disobedient, *workers of iniquity. Matth. 7. 23.*

Doct. III. *That the purified and obedient Soul is thus purged and obedient through the Spirit.*

This is he of whom *Malachi 3. 2, 3.* But who may abide the day of his coming ? and who shall stand when he appeareth ? for he is like a refiners fire, and like fullers sope. And he shall sit as a refiner and purifier of silver, and he shall purifie the sons of Levi, and purge them as gold and silver ; that they may offer unto the Lord an offering in righteousness.

We having then so powerful a Purifier, what hinders but the Christian Soul may be purified ? No doubt of this Refiners Art or Skill. Is his *Will* doubted of ? It is one with the Will of God ; and Gods Will is, that we be purified, *1 Theff. 4. 3.* And Christ is no teacher of looseness, but of the height of Righteousness. 'Tis not the privilege of the Gospel that we may sin securely, because *Christus solvit* ; but that we may live more exactly, because Christ requires it, and doth inwardly enable us to perform it.

See

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See also Rom. 8. 1, 2, 3, 4. *There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life, in Christ Jesus, hath made me free from the law of sin and death. For what the law could not do, in that it was weak through the flesh, God sending his own Son, in the likeness of sinful flesh, and for sin condemned sin in the flesh : That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.*

Here we will acknowledge that God is able, his Spirit is willing, but we are incapable of so great a good, by reason of the infirmity of the Flesh : But answer me, O vain man, what is this infirmity of the Flesh, is it not the strength of Sin ? And is there any strength that can withstand the powerful operation of the Spirit of God ? The weakness, or strength if you will, of the Body bears it towards the Earth ; but the fire and activity of the Natural Spirits bears it above, and enables it to walk upright on the Earth, contrary to the bent of its own Essence and Nature. Shall not the Spirit of God then be as able to actuate and lead the Soul contrary to its accidental and ascititious Principles, as the Natural Spirits to actuate the Body contrary to its
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innate and essential Principles ? Certainly if it be not effectual in us, we our selves are in fault, who abuse our shuffling Phansie and Reason to fend off the stroke and power of Truth that at once would cleave our hearts, that's a tender place, the seat of Life it self ; and any Religion but that which kills us and mortifies us. The Devil knew well enough what he said, and his Children make it good ; *Skin for skin, and all that a man has will he give for his life.* This is the shuffling hypocrisie of the Natural Spirit of man, and the root of infidelity.

But let us make better use of this precious Scripture, [*Seeing ye obeyed the Truth through the Spirit*]. 1st. For the encrease of Faith, and Confidence, and Courage in the wayes of *Obedience*, sith we have so strong assistance as the Spirit of our God, with true Christian Fortitude to conflict with all our Spiritual Enemies, wearing that Motto in our Minds, *Πάντα ὑποτάσσεται τῷ κυρίῳ ἵνα ἡμεῖς δουλώμεν αὐτῷ ἐν καρδίᾳ*. 2^{dly}, For hearty Thankfulness to God when ever we find our selves successful in our Spiritual Warfare, as to the only giver of Victory. 3^{dly}, and lastly, For Humility, *Æquanimity*, and Christian Patience and expectancy towards our Neighbours that are not yet reclaim'd from their

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evil ways, being compassionate over them ; not to insult in other mens weakneses and miscarriages, sith we our selves stand not by our own power, but by the gracious assistance of our Saviour Jesus Christ : And certainly *Purification* arrived at its full end, will easily afford us this ; for the end of *Purification* is *Brotherly Love*, which is the Fourth Doctrine.

Doct. IV. *That this Purification of the Soul, and Obedience to the Truth through the Spirit, is for this end, viz. the eliciting of Brotherly Love and Sincerity in the Soul.*

Εἰς φιλαδελφίαν]. I know, sometimes ἀγάπη and φιλαδελφία are distinguished, as 2 Pet. 1. 7. But that φιλαδελφία here may be as large as ἀγάπη, I know nothing considerable to the contrary. The word is capable of that Sense, ἀδελφός and ΠΑ being used in as great a latitude as *Proximus* and *Alter*, including all that descended from our Father Adam.

So that φιλαδελφία is the love of our Neighbour ; and this Love is the end and height of our *Purification* and *Obedience*, the aim and scope of it, as much as concerns the Second Table, Rom. 13. 9, 10. and 1 Tim.

1. 5.

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1. 5. Who is able to express so Divine an excellency ? For certainly the unfeigned Love of men is the very Divine Love it self, whereby God loves himself and all things, and we also love God and all things in reference to him. This is that Love of whom the whole Universe was begotten, and that rock'd the cradle of the Infant World ; the very Spirit of God, whose Splendour none can behold and live ; for he must first be dead to himself, and extinguish the love of himself, before he can be touch'd and quickened by this Spirit of Life and Love.

THUS much for the Doctrines included in the *First* main Argument. In the *Second* are these ; viz.

Doctrine I. *That there is a Regeneration of the Soul.*

By understanding what *Generation* is, we may better know what is *Regeneration*.

1. The notion in general of *Generation* (according to *Aristotle*) implies no more than a right and fit union of a form substantial with some capable subject, whether that form be elicited of the subject or matter, or be brought in from else-

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where,

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where, *ἡγεμονία*, as *Aristotle* speaks of the Rational Soul.

2. There may be more Forms substantial than one in one subject ; so they be but subordinate one to the other ; and that a new Species doth not arise so much from the destruction of the pre-existent Form, as by addition of a new one, which might actuate the whole that doth pre-exist : As the *numerus ternarius* is not made by taking from the *numerus binarius*, but by adding an Unite thereto. Thus *Aristotle* seems to speak, *Metaph.* 7. Cap. 3.

3. Observe, That one Soul actuating a Body, if any part of that Body be cut off and lose the benefit of information, suppose an Hand or Foot, that is then said to be but equivocally what it was before ; which implies it is then of another Nature or Species, as much of it as there is, though it be not an entire substance if compared with the whole ; and consequently that the Soul actuating it, did then specificate it another way.

We have now a tolerable insight into *Generation*, and *Regeneration* is but this twice told. That which is this specific substance

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substance now, by adding a new substantial Form thereto becomes something else : This is Regeneration. And to apply it to our selves. We are already once born according to Nature ; our Bodies and Souls being fitly united together by him that is the Father of all Life, and the Lord of Nature : But though we be thus speciflicated, yet we are not thence perfected ; but this *Binary* of Body and Soul the *Pythagoreans* would be bold to call but a miserable, *διπλοῦς*, till that *Third* completing *Unite* be added, the *τρίτος*, that *Divine Nature*, or Spirit of God.

This Doctrine of *Regeneration* is inculcated often enough in Scripture, though not under this express name ; but it is strongly enough implied in as many places as there is mention of *being born of God* : For what is that but *Regeneration*, or a Second Birth, and how oft is that repeated in *S. Johns* Writings ? *John* 1. 12, 13. *But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name : Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.* Chap. 3. 5. *Jesus answered, Verily verily I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.*

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Regen

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Regeneration is not a sleight tipping or colouring over with superficial qualities and habits, but is from a substantial principle of Life, that actuates the Soul as powerfully as the Soul doth the Body ; is the Souls true form or *ἐντέλεια*, as the Soul is the Bodies *ἐντέλεια* and form. For what doth *ἐντέλεια* imply, but penetration and most intimate possession of the subject actuated or informed, and power, rule and command over the same to move it at pleasure ? And doth not the Divine λόγος, the Eternal *Word*, thus penetrate and possess the Souls of Godly men ; even as the subtle Light doth the Air, of it self but a dark and forlorn body ?

There is so perfect a correspondency between *Generation* and *Regeneration*, that unless prejudice and Sophistical curiosity keep it off, mans Reason would forwardly assent that the Christian *Regeneration* is no dry Metaphor, but full Truth : And that the *Regenerate* man is even as specifically distinct from the mere *Natural* man, as the Natural man from brute Beasts. We made it good even out of *Aristotle*, that the Species or Essences of things are as Numbers, &c. The *Ternarius* is not made by taking from the *Binarius*, but by adding another Unite thereunto : Therefore a man though
he

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he have one Form already, *viz. the Natural Soul*, it hinders not but he may have also another, *the quickening Spirit of God*. I will add a little more force to the Conclusion by taking notice of the grounds of our specifying things, and essentially distinguishing the one from the other ; that we may discover the like grounds for our conclusion. What small and slight intimations from accidental differences in Natural Bodies, have cast the Earth, Water and Air into so many distinct Species ; and that they cannot put on one anothers outward qualities, without the generation of some inward substantial form ! A little difference in weight and colour must imply a several Specification in Silver and Gold ; and upon a little more occasion than colour and taste, must a Pigeon and a Partridge be distinct Species. Not that these things are false, but that there is as true grounds to find a real Specific difference betwixt a Natural man and a man Regenerate. For if several colour, figure and weight, though they be something near akin to one another, be a sufficient cause of surmifal that some inward essential form is within ; surely then when we see the Soul of man figured and covered over with new Thoughts of Mind, new Knowledge, new Desires ; it is as good an

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Argument that it is actuated by a new Principle of Life.

But here it will be replied ; Then any Chast man will Specifically differ from an Unchast man, Just men from Unjust, Philosophers from Idiots.

But it is not such an opposition as it seems at first sight. The improvement of Nature is no sign of a new Specification. A Horse that can go, may also trot, gallop, pace, swim, and dance too, and yet not cease to be an Horse : But if I should see him flying in the Air, I should take him to be no Horse but a Devil. A Nightingal may vary with her voice into a multitude of interchangeable Notes, and various Musical falls and risings, and yet be but a Nightingal, no Chorister : But should she but sing one Hymn or *Hallelujah*, I should deem her no Bird but an Angel. So the highest improvement of Natural Knowledge, or mere Morality, will argue us no more than the Sons of Men : But to be of one will completely with God, will make us, or doth argue us to be the Sons of God. Stones, Dirt, Metals, Minerals, distinct enough one from another, agree in tending downwards to the Earth ; and Fire is as much determinate to moving upward to the Natural Seat of that Element : But if that either of them, or
Fiery

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Fiery or Earthy nature, move of its pleasure upward, downward, to the right, to the left, this way and the other way, even as it will; no man any longer will suppose it either Fire or Earth, but something else Specified by a new internal principle. To be always bent down to the desire of the body and worldly delights, that motion is Bestial: To be always reaching at high things, that's Diabolical: To be disengag'd from a mans self, and stand indifferent to what ere the Will of God is, that's Angelical or Divine.

But it is again objected, If *Regeneration* imply a real new *Generation*, that then it must also imply a real Corruption; so that the Natural Soul shall be destroyed, or at least Natural Knowledge, Natural Principles of Reason.

Not a jot of this follows. Neither the Soul it self, nor its Natural Principles of Knowledge or Reason are destroyed or abated, but made up and perfected. Doth one Unite added to two pre-existent Unites destroy those Unites? Or rather, do they not all put together beget a new Number of another Species and Name? Or, to bring it more home, doth the Soul of man coming into the organiz'd Body, destroy the Body? Or doth it not rather perfect and
compleat

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compleat it? So doth also the Spirit of God coming into the Soul. But as for the pre-existent qualities, no more of those are destroyed than are incompatible with the residence of that new Form, the Divine Spirit. Disobedience and wickedness be the only ~~adversary~~ with this new Birth, Reason is no more incompatible with this state, than phantasie, memory, hearing, seeing, smelling, &c. Nor the improvement of Reason, or Arts and Sciences, then looking upon the Stars through a *Galileos* Glass, or reading the Bible with an ordinary pair of Spectacles.

Doct. II. *That the Soul is Regenerated of no corruptible Seed, but incorruptible.*

There needs no Descant upon this, no Interpretation, the Words are so clear; no Proof, the Truth is so unquestionable.

Doct. III. *That this incorruptible Seed is the Word of God.*

The Word of God has two or three Senses: It signifies *The written Word*, *The Word spoken*, and *Verbum mentis*, That which God conceives within himself. This last is chiefly *the Word*: The other but dead signs or shadows of it, differing as much from this, as a picture of a man from a living man; nay

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may much more ; as much at least as the shadow of the Garland hanging on a Sign-post, and projected on the ground, differs from the best Wine in the Inne. The *Word spoken* perisheth with the speaking, *Vox audita perit*. The *written Word* is indeed longer-liv'd, but Paper and Ink is not incorruptible and immortal : For *the heavens shall melt away with a noise, and the elements shall melt with fervent heat ; the earth also, and the works that are therein, shall be burnt up.* 2 Pet. 3. 10. The *Word of God* then is safe no where but in his own bosom, cypher'd within himself in his own mind. This is his eternal Wisdom and incorruptible Word ; the only incorruptible Seed.

Preaching and hearing, and reading and discoursing, they may be a kind of plowing or harrowing, or some such piece of Husbandry : But it is an hand out of the Clouds that sets this Seed of everlasting Life in our hearts. Those are but some hungry talk of the best dishes, or spreading the table : This is the real food. Those but a note under the Physicians hand : This is the very Physick that restores to health.

Doct. IV. *That this Word of God, which is the Seed of the Soul, is a living and everlasting Word.*

This

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This *Word* is no other than the inward Word of God, which is his first-born Son, the everlasting Wisdom of the Father, which sat in Counsel with him when he made the World. *Prov. 8. John 1.* This Second *Hypostasis* is so acknowledged by the Heathen to be everlasting; they make it to be *τὸ πρῶτον ζῶν*, the first Life. That it is a living Word, we have an ample testimony, *Heb. 4. 12, 13.* For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerners of the thoughts and intents of the heart. Neither is there any creature that is not manifest in his sight: but all things are naked, and opened unto the eyes of him with whom we have to do. Can these Attributes be given to any dead letter, or any transient hand? Can Words or Writings be so penetrating as to divide asunder the Soul and Spirit? &c.

'Tis true, Authors both Divine and Profane give very quick operations to the Words of the Tongue. *Prov. 25. 15.* By long forbearing is a prince perswaded, and a soft tongue breaketh the bone. *Psal. 57. 4.* My soul is among lions, and I lie even among them that are set on fire, even the sons of men, whose teeth are spears and arrows, and their

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their tongue a sharp sword. Psal. 64. 3. Who whet their tongue like a sword, and bend their bows to shoot their arrows, even bitter words. And in Homer, *αλκυον βάλων* is to speak words that cut to the heart. But for this, consider that it is not the words that do then so wound the mind; as the mind launceth it self, and plagues it self by those unruly phantasms she then occasionally creates in her self upon such speeches. One man being jeer'd at a Comedy, bears himself so carelessly and jollily, that he walks ~~across~~ the stage that all the people may take notice that he was the man that was so abused. Another so used, goes home and hangs himself; which is a sure experiment to prove that it is not words, but the Souls own thoughts that so wound and scorch her self. Words of themselves are but empty shells and husks, and can give no greater blow than the shadow of *Hercules's* Club lifted up in the Sun; nor can no more administer comfort than an Ivy-bush can quench our thirst. Wherefore it is plain, that 'tis the Soul her self that creates these joys or disturbances in things Natural or Moral. But in real Conversion to God, in unfeigned Repentance, in the New Birth (as the Letter or outward Word is excluded, as has been cleared, so) the Soul her self is excluded,

excluded,

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excluded, as being unable to regenerate her self; therefore what is left but God himself by his living Word? That's the immediate cause of Conversion and Regeneration, the other but occasions. If not, there is no supernatural act at all in Conversion and Regeneration.

Again, this Word of God is said to be a *discerner of the thoughts, &c.* all which are manifest Properties of Life. Comparing therefore this place of the *Hebrews* with the Text, it is plain that there is a *living and everlasting Word*, and that that Word is meant in both these places: And if so, then its the same with *S. Johns* words, *In him was life, and the life was the light of men.*

THUS much for the *Doctrines* or Truths, which are as so many enforcements to the great Duty, *ἐν καρδίᾳ καὶ ὁσὺς ἀλλήλους ἀγαπᾷτε ἐκ τινῶς.* The substance of the Duty is *mutual Love*; which is charged with a double modification, *viz.* of *quality*, *ἐν καρδίᾳ καὶ ὁσὺς*, and of *quantity*, *ἐκ τινῶς*; which implies extension, and is as much as *ἐκτεταμένως*, or intension, and is as much as *ἐκ τινῶς*. Again, this *ἐκ τινῶς* or extension, is either in reference to the object or else duration, and implies an universal Love, and continued. But no *English* word will fully answer

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answer to *ἐκτενῶς* : Therefore our Interpreters have been forc'd to make use but of one of these senses, *servently* : And they have with more judgment, pitcht upon the sense of intension than extension, because that intension in some measure implies extension; but not *contra*; for that which is (*ex. gr.*) very hot, has also a further extended sphere of calefaction, and doth last longer hot, than that which is at first but more remissly heated, as is manifested in heated Irons.

To make any subtle disquisition of the nature of *Love*, is not much to the purpose. Every one knows what it is to love himself, how he is affected towards himself. Let him but transfer that affection, which he is so sensible of in himself, to his Neighbour, and the Duty is done more substantially and completely, than all Scholastical definitions and curious circumscriptions can be able to set it out. Be so affected to other men, as you would they should be to you, or as you are affected to your self : *This is the Law, and the Prophets.*

THE *Incitements* to this Duty are many: But I will confine my self to the Text, and cull out some three : As,

1. From

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1. *From the Seed of the New Birth.*

For what is this Seed but the Son of God, by union with whom we also become the Sons of God, petty Deities ? But sith that the Deity it self is nothing else but a sufficient and overflowing Goodness, creating all things, and sustaining them from no other principle than the Spirit of Goodness ; though we cannot act as this absolute Deity, yet we may will according to that uncreated Will, which is nothing else but pure overspreading Love.

Again, this Seed, (as hath been shewed) which is the Word, is a living Seed. But where Life is, and Understanding or Sense, there must needs be Love, for it is the flower and sweet of all desire. What then can be the desire of the living Word but Love ; and how can he want desire, sith he is Life ; and what can he so much desire as the good and welfare of Mankind ? What therefore should that part of Mankind that partake of this Divine Nature, desire more than the good of one another, and of those also, that as yet have not partaked of that Divine Nature : For God also loves those, or else how could ever any partake of it ?

2. *From*

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2. From the Regeneration of the Soul.
 It is the Holy Ghosts down arguing, 1 Joh.
 4:7. Beloved, let us love one another & for
 love is of God, and everyone that loveth, is
 born of God, and loveth God. Ver. 16. And
 we have known and believed the love that God
 hath to us. God is love; and he that dwelleth
 in love, dwelleth in God, and God in him.
 By Righteousness and Unrighteousness, by
 Love and Hatred, are the Children of God
 and the Children of the Devil manifested.
 1 Joh. 3:10. In this the children of God are
 manifest, and the children of the devil: Who
 soever doeth not righteousness, is not of God,
 neither he that loveth not his brother. Ver.
 14. We know that we have passed from death
 unto life, because we love the brethren: he that
 loveth not his brother, abideth in death. If
 Water or Earth be turn'd into Fire, we
 expect it should burn, and be hot. How
 shall then a Son of Satan, or the Earthly
 man, be turn'd by Regeneration into the
 Son of God, and not love?

3. From the end of our Sanctification.
 Love is the very End of it. Shall Envy,
 shall Hatred, shall Lust, Ambition, Luxu-
 ry, &c. shall all these enormous Desires and
 Affections be cast out of the Soul by San-

E e

ctity

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City and Purity, that she may be but a transparent piece of Ice, or a spotless fleece of Snow? Shall she become so pure, so pellucid, so christalline, so devoid of all stains, that nothing but still shadows and night may possess that inward diaphanous Purity? Thus would she be no better than the no-
 Eternal Air, no happier than a statue of Alabaster; it would be but a more cleanly sepulchre of a dead starved Soul. Nay, certainly all this cleansing and preparing is for something well worth that labour. The *Strokes* themselves, that were such severe Sentencers of Passion, would retain *passions*. *Stoicism* it self brings in, upon that deadness and privation of other Passions, that divine motion of the Soul, which is Love or Goodwill to all Mankind. And shall Christianity be but a cold grave to the mortified Soul of man? No surely, there is a Resurrection to Life, Love and the Divinity, as well as a Death of the enormous Affections of this Mortal Body. Bitter Zeal, harsh Censure, busie Revenge, &c. are so far from being able to supply the place of Charity, that it's a manifest sign that we are as yet carnal and unsanctified.

DIS-

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of this Text; such as will come from it
with as much ease as from

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PSALM LXXII. 2
*They joined themselves also unto Baal Peor,
and ate the sacrifice of the dead.*

THIS Psalm is a compendious com-
memoration of those many slips and
falls the Children of Israel had in
their Journey to the Land of Canaan.
As foul and as dangerous as any is this
in my Text; this business of Baal Peor.
In the handling whereof I will observe this
method.

First, I will explain what may seem dif-
ficult to understand, or ambiguous.

Secondly, I will further confirm out of
Scripture the narration in this Particular of
Scripture.

Thirdly and Lastly; I will make some
Observations or Deductions from the truth

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of this Text ; such as will come from it with as much ease as profit.

I. For the First

וַיִּצְמְדוּ לְכַעַל פְּעֹר רִאֲכָלוּ וּבְחֵי מִתִּים

וַיִּצְמְדוּ, *i. e.* They joyned themselves.] For although the word be in *Niphal*, and may seem to signifie either *Passively* or *Neutrally* ; yet (as *Elia* the Grammarian hath observed) the Conjugation *Niphal* sometimes signifies as *Hithpael*, which denotes a reflex act : *Tota actio ejus est retransitiva, quum recipiatur ab ipso agente.* So he expounds that in *2 Kings* 23. וַיִּצְמְדוּ אֶמְסָא לֹא כִשְׁמֹר *Amasa non est custoditus* ; that is (saith he) הַשְׁמֹר לֹא *Non custodivit se.* So *Lev.* 25. תִּמְכַּר לָךְ *Et venditus tibi.* *Ut dicunt sapientes bona memoriae* (saith *Elia* upon this place) *loquitur hic versus de vendente seipsum, necessitate cogente.* Other Examples this Grammarian brings, for the further confirmation of the matter, but I will omit them ; these being sufficient for proof. According therefore to this Analogy לְכַעַל פְּעֹר וַיִּצְמְדוּ is to be interpreted (as our Translators have expounded it) They joyned themselves also to

Beal-Beer. וַיִּצְמְדוּ אֶמְסָא לֹא כִשְׁמֹר I ; *id est* I joyned myself to Beal-Beer. *Observations or Deductions from the truth*

To

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[To Baal-Peor] But what's that? Such an Abomination that I am loth to name it. I am almost forced back at the evil sight of it, and ill sent; And well may be, if we believe the Hebrew Writers. Peor (saith Vatablus) *restantibus Hebraeis spurcissimum Idolum Madianitarum fuit, & denudando nempe nomen habens: פער* enim aperire & denudare significat. I will not venture any further in this description. The impure Dog hath more modesty than the Worshippers of that Deity: For that which they hide by scraping over earth from the sight of men, they lay open to the view of their God. Yet as filthy Abomination as it is, the Jews (as Moses the Egyptian for example, and R. Salomon) stick not to assert it as true. Origen durst conclude, that at least, it is *idolum turpitudinis*, though not define what kind of turpitude, in his twentieth Homily upon Numbers. *Cum multa sint turpitudinum species, una quaedam ex pluribus turpitudinis species Beelphegor appellatur.* S. Jerom ventures to parallel it with the Latines Priapus, and makes it to be chiefly worshipped of Women. Others I could bring in to confirm this of the turpitude of this Idol. But I list not to dwell so long upon an history so foul. It is enough and too much, that it be true that all assent to,

E e 3

that

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that it was an Idol that *Israel* joined him-
self to. Those things concerning it that be
questionable and uncertain, I will let go;
and will build nothing but upon a sure founda-
tion.

Let the condition therefore of their trans-
gression be set as low as Venerable Bede hath
pitch'd it, in his Exposition upon this Text,
Initiati sunt (saith he) or *consecraverunt se,*
vel initiati sunt & sacraverunt Beel, *qui*
colebatur in Phegor: Belus enim fuit Pater
Nini, in ejus honorem Filius Idolum fecit,
quod vocabatur Beel, & colebatur in regione
Phegor, cui isti in deserto sacraverunt. And
hence we may have some little light, to
find out the meaning of the latter words of
my Text,

They ate the Offerings of the dead] that is,
Offerings offered to dead men, departed
this life.

Est honor & tumulis animas placare paternas.

Ovid. Fast.

This piece of Superstition exhibited by
Ninus to his Father *Belus* descended to his
Posterity, and over-spread that Country;
he being not a private Person, but Lord of a
Kingdom.

This

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This worshipping of the Dead by Prayers and Sacrifices, is as commonly known as ordinary School-books. There's a large description of these Rites in *Homer's Odysses*: Where after three Libations or Drink-offerings of Wine and Honey, of Wine, of Water and Meal, which were poured into a ditch of a cubit wide, with promise of a further Sacrifice, a barren Cow and a black Wether, with a present immolation of Beast then prepared for Sacrifice, upon the running down of the black Blood,

straight there were gathered together by whole flocks from out of Erebus, the Souls of dead deceased.

Cædæus also writes of *Adrian*, that he erected a Temple and Oracle, instituted Priests and Rites for his execrable Catamite *Antinous*, when he was dead. This is the Superstition of Necromancy, Which tho' the *Israelites* aimed not at, in their Sacrificing to the Ghost of *Belus*; yet is their Idolatry as little, if not less excusable: For the end of the Necromancer is knowledge of future things, or things past that lie hid: The drift of the *Israelites* was the accom-

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plishment of their wicked Lust, their committing of Whoredom with the Daughters of Moab.

But more light than from any profane Writer, may we gather out of the Book of Wisdom, Chap. 14. A father afflicted with untimely mourning, when he hath made an image of his child soon taken away, now honoureth him as a God, which was then a dead man; and delivered to those that were under him ceremonies and sacrifices. Thus in process of time an ungodly custom grown strong was kept as a law, and graven images were worshipped by commandment of Kings. Here we see a Father making an Image for his Child, and Deifying him with Ceremonies and Sacrifices: Which makes Venerable Bedes opinion of the Childs Deifying the Father [*Ninus* his erecting an Image in honour of his Father *Belus*] sufficiently probable.

So an ungodly Custom got the strength of a Religious Law among the Children of Moab: As also that among the *Latins* from the first Example of *Aeneas*,

Ille Patris genio solennia dona ferebat:

Hinc populi ritus edidicere pios.

Ovid. Fast. Lib. 2.

Where

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Where *patris Genius* may be very well for *Anima patris*, the Soul of his Father, or his Fathers Ghost; as *Hesiod* also terms the Souls of them that dyed in the Golden Age, *Δαίμονες*, which is *Genii* in Latin. *Τοὶ αὐτοὶ Δαίμονες εἰσι* — These be *Genii*. *Plutarch* restricts it not to the Golden Age, but speaks at large: *Ἀλλὰ καὶ ἀπολλομένης γυναικὸς ψυχῆς καὶ ῥαδιζομένης τὸ λογικὸν ἀπὸ σώματος*, *Δαίμονες εἰσι ἀνθρώπων ἀσημαῖες καὶ ἡσιόδοι*. Souls freed from their Bodies become *Genii* according to *Hesiod*. So *Plutarch*, and he ventures to shew how they be affected with things here below: They love to be abettors though not actors; as old men who have left off the more youthful sports, love to set the younger sort to their games and exercises, and to look on and encourage them; as he expresseth it in his *de Genio Socratis*. *Maximus Tyrius* doth endeavour at large to prove that the *Δαίμονες* or *Genii* be nought but the Souls of men, who are occupied much what in such employments as they were in the flesh. And *Xenocrates* in *Aristotles* Topicks, makes *Δαίμων* and *ψυχή* all one, even when it is in the Body. *Ὅμοιος δὲ καὶ ὁ Δαίμων, ὃ δὲ Δαίμων ἢ σπουδαῖος, καὶ δὲ ἑαυτοῦ ὅταν ἀδελφάρια εἶναι καὶ τὸν ψυχῆς ἔχοντα σπουδαῖον, πᾶντι δὲ ἐνδὲν εἶναι Δαίμονα*: As *Xenocrates* saith, He's happy that hath a good Soul; for the Soul is the *Genius* of every one.

But

But I have not bestowed all this pains for a Distich in *Ovid*. If we be perswaded of the Identity of the Souls of the departed and *Genii* or Spirits, way is made to that in *S. Basil*, where he describes the nature of Sacrificing to these *Genii*, *Damones* or Souls of the deceased; they being all one, or little difference being betwixt them. Which will be further confirmed, if we consider that even all the Deities of the Heathen (as *Jupiter*, *Mars*, *Sol*, *Luna*, and the rest) have been Men upon earth, as the *Egyptians* witness in *Diodorus Siculus*; from whence the *Gracians* had their *Numina*, as the *Egyptians* contend, and is not improbable. In-
 so-much that we shall scarce find any *Damones* or *Damonia* among the Heathen, but the Souls of them that have departed this life, to whom Sacrifice hath been offered. Statues, Temples and Stars have been bestowed upon them, as in that Story of *Adrian* and *Antonius*, whom he placed also among the Stars; the Constellation next the Eagle bears his name, as all the Planets the names of men once here upon earth, as I intimated out of *Diodorus*.

But to come at length to *S. Basil*, out of whom we shall understand more fully this eating of the Sacrifices of the dead, or of the *Damones* or *Damonia*, The Statue consecrated

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to any Dæmonium or Genius, hath the assistance (saith he) of the Genii or Dæmonia. *Ἐπεὶ δὲ τὸ αἷμα κτίδια, &c.* For as hungry dogs haunt the stables where blood and gore use to be, *ἔτι καὶ τὰ δæμόνια δαίμονια διακίβηται τὸν αἷμα καὶ τὸν κλάστον τοῦ θυμῶν ἀνθρώπων, καὶ τὰς εἰκότας αὐτῶν τὰς ἀγάλματα τῶν ἀνθρώπων ἀνακλῆται.* So the lickersome Dæmonia seeking the enjoyment of the blood and nidour of the Sacrifices, frequent the Altars and Statues consecrated to them. *οὕτως οὖν οἱ τὰ εἰδωλόθυμα ἱεροῦς ἀνθρώπων τρέφονται καὶ δαίμονιαν.* Hence it is that the Apostle saith, *That they that eat things consecrated to Idols, partake of the table of the Dæmonia, or Genii:* Or (as was probably infer'd before) the Souls of the dead, according to their apprehension. For it is more incident to Natural Reason to think that the Souls of the departed (men being rather forced out of their Bodies by fatal necessity, than willingly following the call of Nature) that they should delight rather in such provision as men can make them, than those that we conceive never to have stooped so low as the descent into the flesh: And so, whatsoever S. Basil speaks of the Dæmonia, Natural Reason to be more prone to conceive of the Souls of the departed; and accordingly to have provided for them in that worship they did to them, So that they

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they that have been [*joined to Baal-Peor*;] that is, that have been initiated into that Religion, have worshipped the Soul of *Belus*, and have been partakers of his Table, eaten of the same Flesh with him; accordingly as *S. Basil* explains the *Dæmonia*. And nor Reason, nor Scripture, nor the Mysteries of Nature do any thing clash against this.

II. BUT now that *Israel* was initiated into those Rites of *Peor*, is manifest out of *Numb. 25. 3.* *Καὶ ἰσραὴλ ἐπὶ Ἰσραὴλ τοῦ Βαλπεὸρ, &c.* *Initiatuſq; eſt Iſrael Beelphegor*: Or, as the *Hebrew* hath it, *Et adjunxit ſe Iſrael Baal-Peor*. But that we may ſee the abomination of this act more fully, we will take in a more full narration of it. *And Iſrael abode in Shittim, and the people began to commit whoredom with the daughters of Moab, and they called the people unto the ſacrifice of their Gods, and Iſrael joined himſelf unto Baal-Peor. Ver. 1, 2, 3.* of that Chapter. That which is here *ונחי אלהים* *Sacrificia Deorum*, is in my Text *ונחי מחים* *Sacrificia mortuorum*: Which makes further for that I drove at before, *viz.* That the Gods of the Heathen are moſtwhat the Souls of dead men,

THUS

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THUS I have dispatched the two former Parts of my task, viz. the *Explication* and *Confirmation* of the truth of this Text; so far as was needful.

III. The *Inferences* following are these.

First, From those words [*They joined themselves to Baal-Peor*] we may observe, That it is long of a mans self when he sins.

Thus Ecclesiasticus 15. 11, 12. Say not thou, that it is through the Lord that I fell away: For thou oughtest not to do the thing that he hateth. Say not thou, that he hath caused me to err: For he hath no need of the sinful man.

So Jam. 1. 13, 14. Let no man say when he is tempted, I am tempted of God: For God cannot be tempted with evil; neither tempteth he any man. But every man is tempted, when he is drawn away of his own lust, and enticed.

To say therefore, that it is the all-swaying Providence of God that bore men to this or that evil action, is to blaspheme the Sacred Name of God, and contradict Reason and Scripture. Or (which seems more plausible) to say the Devil ought us a spight, is but to be gull'd by the Devil, and to add a new errour to our former misdeed. The Devil may suggest, but not compel. But to exalt the strength of the

evil

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evil Spirit above the dominion and power of him that is the Prince of Spirits, as tho' they were stronger than he, is to cast God out of his Throne, and to place Satan in his stead. Surely God who hateth Sin with a perfect hatred, will not let the Devil prevail against that Will in us that is conformable to his. If we be against Sin, God will aid us. If we fall into Wickedness, it is long of our selves : Yea, though the greatest of Wickednesses ; For they joined themselves to Baal-Peor, &c. Not forced or necessitated by the Devil, against a good Will, and sincere averſation of Sin ; for this is the Will of God, and he will help his own Will : Nor led on by God ; for God will not beget to life that which he hates to see. But the truth is, God who is the God of Love and Freedom, would have us to serve him out of a free Principle ; and so neither constrains us to good, nor over-ſways us to evil.

Secondly, They joined themselves [also] to Baal-Peor. The Calf in Horeb, their envying and murmuring against Moses and Aaron, their lusting after the flesh-pots of Egypt, all these did not satisfy ; but as if these were a light matter, they add Whoredom and Idolatry in this business of Baal-Peor.

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Psor. Hence we may observe, *That the wickedness of a mans heart knows no bounds, but his evil desires are enlarged like Hell.* W

Thirdly. If we compare the greatness of this transgression with the great experience they had of the Power and Love of God to them; who had done great things for them in Egypt, wondrous works in the Land of Ham, and fearful things by the Red Sea; who had given them from Mount Sinai an express Law against Idolatry, in Thunder and Lightning, Clouds and Vapours of Smoke; to the utter dismay of them from Sin; who had given them *Manna* in the Wilderness, and fed them with *Angels food*; who had guided them by two mighty Pillars, a Cloudy Pillar by day, and a Pillar of Fire to give light by night; who had made them eye-witnesses of so many Miracles of his Almighty Arm: That these People should so foully Apostatize, argues plainly an excessive weakness in the Children of Adam. And the best Use we can make of it is this, *To be vigilant over our own ways, and merciful to our Brother when he slides.* W

Fourthly and Lastly, We may gather also a kind of disability in all outward stays and props of our Souls in goodness, all visible helps
for

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for Piety ; if something stronger within do not sustain us and keep us.

What more forcible outward means could have been used, than *Israel* had experience of ? But all the terrour upon Mount *Sinai*, and all that tempest and dread in giving of the Law, all the Miracles that were wrought by the hand of *Moses*, and the visible presence of God or his Angel, all those passed out of their minds like a dream, and vanished as a vision of the night ; all those failed them, when the present object possessed their Eyes, when the beauty of the Daughters of *Moab* had ensnared their Hearts, and captivated their Souls to the committing of folly.

The Young man in *Macarius*, who in an high Rapture beheld glorious sights, *monstrum* *sublime*, Faces of Light, and the shining Lustre of Heaven, after fell into the filth of the Flesh, and deplorable deformity of Life.

The best use we can make of this is, Not to satisfy our selves with any outward or momentary Worships or Ceremonies, but to rest in them ; but to seek an inward Principle of never failing Life.

Else so soon as we are departed the Church, and that honour we do there to God, we may be easily carried into the service of the Devil, the committing any wickedness.

Whereas

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Whereas if we had the living Spring of Truth and Righteousness in us, we should also have a perpetual sense of what is good or evil : And as our Natural Life is tender of it self, and perceives the least touch of harm that approacheth it ; so would that Spirit of Life and Truth be exceeding sensible of whatsoever is contrary to it or the Will of God, which would always be very fresh and vivid in our Minds and Will.

But to attain to this Spirit of Life and Righteousness, there is no way but *Mortification*, a death to Sin and our own selves, that the Life of God may alone rule in us. Then shall not the Daughters of *Moab* inveigle us ; that is, as *Philo the Jew* interpreteth it, *the false allurements of the bewitching Senses*. Nor shall we then worship *Baal-Peor* ; or partake of his Sacrifices, that is, according to the same Author, *τὰ οὐ σωματικὰ σφύρατα μάρτυρα εἰς ὕμνον, &c.* We shall not dilate all the openings of our Bodies for receiving the influx or strong impressions, the unwholesome vapours of this intoxicating World, and the pleasures thereof ; and so drown our Souls in the bottom of Corruption. For so he interpreteth the name of this Idol, as if it were כַּעַל פִּי עָרַר, intimating his power to lye in all the openings of the Body, or rather outward Skin ; through

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which

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which the influences of this sensible Worldy if they be not kept out by due vigilancy, stream in and drown the Soul, and choake all Life of Vertue and Goodness. This is that great Deity of the Heathen. This is the Idol of the Daughters of Meab, whose stay and confidence is in this visible World, whose joy and pleasure is in the Life of the Flesh.

It will conclude with the Conclusion of the Psalmist.

Save us, O Lord our God, and gather us from among the Heathen; to give thanks unto thy holy name, and to triumph in thy praise.

Blessed be the Lord God of Israel from everlasting to everlasting; and let all the people say Amen. Praise ye the Lord.

DIS-

DISCOURSE XV.

COL. iii. 1.

If you then be risen with Christ, seek those things which are above, where Christ sitteth at the right hand of God.

THIS Text contains in it that precious mystery of the *internal* or *inward* Resurrection of Christ in our Hearts or Souls ; which is the chief, if not only saving Knowledge of that part of our Christian Religion. For (alas !) Beloved, what will that *outward* Resurrection of our Saviour according to the flesh profit us, though we have the History of it never so accurately ; nay, though we had seen it with our own eyes ? We may lye in the grave of sin our selves for all that : We may sink like a dead stone into the bottomless pit, and have our portion with the damned Devils, who have an Historical Faith of all the passages of Christs doings

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or sufferings here on Earth (it may be) better than our selves. And those wicked Souldiers that watched his Sepulchre, were perfectly convinced, that he had escaped the jaws of Death : But what was this to them, who were yet dead in their trespasses and sins ? Surely nothing at all. And as little is it to us, Beloved, if we be dead in sin, and have not risen from the strong holding bands of iniquity and vanity.

Wherefore it is not enough to say Christ *died for our sins, and rose again for our justification* ; and so to imagine his Resurrection to be our raising from wickedness and corruption : But we our selves also really and in truth are to rise from the grave of sin, by the power of the enlivening Spirit of Jesus Christ. And whether we be thus risen indeed or no, this present Text of Scripture will teach us.

If you be risen with Christ, seek those things [or you do seek those things] which are above : For the Greek Text will bear both senses.

I will first briefly run through the Sense of the words ; and then raise such Doctrines and Uses as shall most naturally flow from the Text, and shall be most profitable, for the promotion of that main work of our Salvation.

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Ἐὰν ὁ ἄνθρωπος τὸν Χριστὸν, If then you be risen with Christ,] That is, If you be risen in your Souls, as Christ in Body rose from the grave : If your Souls have scaped the bands of the Spiritual Death, which is the nature and life of Sin, (for that maketh us truly dead unto Righteousness and unto God) as Christs Body broke from the Prison of the Sepulchre : Then *you seek those things that are above.* It must needs be understood of the Resurrection of the Soul from Sin, because the Apostle did not Preach to dead men departed this Life once, and again clothed with this Fleishly Tabernacle ; but to men, who were alwayes alive from their first being born into this visible World. In vain then had he taught them a sign of that which he knew would never come to pass, till the *Colossians* were past his Preaching to ; to wit at the last day, the time of the Resurrection of our Bodies.

And according to this manner, doth the Apostle speak also of the Crucifixion of Christ ; making the outward Passion and Death of Christ, a sign or resemblance of something in our Souls, *viz.* our dying to Sin, as here he hath made his Resurrection an emblem of our rising to Righteousness. *Rom. 6. 2, &c.. How shall we that are dead to sin, live any longer therein? Know you not that*

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all we that have been baptised into Jesus Christ, have been baptised into his death? We are buried then with him by baptism into his death, that like as Christ was raised up from the dead by the glory of the Father, so we also should walk in newness of life. For if we be grafted with him into the similitude of his death, even so shall we be into the similitude of his resurrection. Knowing this that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. The Apostle there plainly compares our dying to Sin, to the Crucifixion of our Saviour; and that as he dyed on the Cross Corporally, so we ought to crucifie the body of Sin in us, by the power of God in our Spirits.

Thus have we good warrant from the example of the Apostle, to look upon the Mystery of Christianity with Spiritual eyes. The Birth, the Death, the Resurrection, and Ascension of our Saviour *Bodily*, have their similitude *Spiritually* in our Souls. The *Birth* of Christ, a resemblance of Christs being born in us. *Gal. 4. 19. My little children of whom I travail in the birth again, till Christ be formed in you.* His *Death*, of our dying to Sin, as I have already declared: Or of Christs being dead in us. For we are also said to crucifie Christ by our ungodliness,

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godliness, and by extinguishing his Spirit of power and illumination in us, *Heb. 6. 4.*

For it is impossible, that they which were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted of the good word of God, and of the powers of the world to come: If they fall away, that they should be renewed by repentance; seeing they have crucified again to themselves the Son of God, and put him to an open shame.

Crucified again: For verily, Beloved, from our very youth up we have laid dead the Son of God, the suggestions of the Holy Life in our Consciences. But yet it pleaseth God to raise his Son in us, and recover him to Life, by the Preaching of the powerful Messengers of God, and the secret working of his Holy Spirit upon the Heart: And here is Christ risen as it were from the grave. But if we by loose and negligent courses, destroy this Life of Christ in us, and extinguish the Spirit of God in our Souls, then do we *crucify the Son of God afresh*, and shame the profession of Regeneration and the Spirit of God, and the true and living Christianity, by our open revolting from the living God, and taking part with the wicked of this World, and their ungodly and sensual courses.

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But now as Christ is thus in a Spiritual manner killed and crucified, so when he is in us restor'd to Life, it must needs be fittingly termed his *Resurrection* from Death: And according to this sense may those words of my Text be understood also, *If you be risen with Christ*: That is, If your Souls have become living by that Spirit of Christ being alive in you, then *you seek those things that be above*. For it is as impossible that the Spirit of Christ should be alive in us, and not we alive by it to him, as it is, that light should be let into a room, and the air in the room not enlightened.

Wherefore if Christ be risen in us, we are also risen with him. But the Sign that we are thus *risen with Christ*, is, that we *seek those things that be above*. But how above? What? Is the contemplation of the Stars, or the knowledge of Meteors, viz. of Comets, of Rainbows, of falling Stars, of Thunder, of Lightning, of Hail, of Snow or such like, commended to us? Nor *Astronomy*, nor *Astrology*, nor *Meteorology*, seem considerable things in the eyes of God.

Those things that be above] That is, in Heaven. But how in Heaven? Or what is Heaven? We are therefore to understand, that

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that this word [*Heaven*] has a threefold signification in Holy Writ.

First, It signifies the Air. *Psal. 79. 2.* *The dead bodies of thy servants have they given to be meat to the fowls of Heaven.* That is, of the Air.

Secondly, It signifies that space where the Stars, the Sun, and the Moon, and the rest of the Host of Heaven do move. *Isa. 13. 10.* *For the stars of heaven, and the planets thereof, shall not give their light; the sun shall be darkened in his going forth, and the moon shall not cause her light to shine.*

Thirdly, It signifies that abode of the holy spirits of men where the eternal light and lustre of God is present; *where Christ sitteth at the right hand of God.*

At the right hand of God.] That is, the Power, Majesty or Glory of God. For God hath neither a Right hand nor a Left, because he hath not a Body, or any palpable distinct Members. Wherefore when any sensible parts of a Body are ascribed to him, they are to be understood, by way of Analogy or resemblance. So when, *his eyes* are said to be upon the hearts of men, and *his eyelids* to try their ways, when *his ear* is said to be open to the prayers of the faithful; these signify

signifie nothing else but that God doth perfectly both know and discern, and approve or disallow, as certainly and as clearly, nay infinitely more clearly, than we see or hear any thing with our eyes or ears. Now as by the organs of sense attributed to God, the Knowledge of God is set forth, so by the organs or instruments of action or operation, is his Power decyphered: And most eminently by this *יְסָאוֹר יְסָאוֹר*, *the instrument of instruments*, or best of all instruments, the Hand. *The hand of God is the Power of God* ordinarily in Scripture. So is he said to deliver the Israelites with a mighty hand and stretched-out arm; that is, by exceeding great Power. Now the Right hand being more active than the Left, the more usual instrument in outward works or manufactures, it may intimate the exceeding abundance of the Power of God. Or *the Right-hand of his Power*, may intimate the Power of God to good; the more large effusion or pouring out of Benignity; the enlargement and exaltation of the Soul of Christ and his Fellow-members, as many as have been conformable to him in the death, or mortification of the Old Man: For these also God will raise up with him to Eternal Riches and Glory, and irresistible Power, which the Devil, Death and Sin shall never be

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be able to overcome. But *the Power of his Left-hand*, is the Power of destruction, the fury, and wrath, and strong tempest of God, which doth sieze the Children of Disobedience; which abideth in Hell for them, for an endless woe, and toil, and torment for ever. And this is the distinction of the *Sheep* and the *Goats*, on the *Right hand* and the *Left*; these shall be plagued with the vengeance and anger of God in the power and dominion of Hell; but those shall be strengthened, and comforted with those pleasures that flow at the *Right-hand* of God for evermore. *Thou wilt not leave my soul in the grave, neither wilt thou suffer thine holy one to see corruption. Thou wilt shew me the path of life: In thy presence is the fulness of joy; and at thy right hand there are pleasures for evermore.*

What therefore *the Right-hand of God* is, we plainly see; viz. the full and strong stream of his Goodness and Divine Benignity. To sit here, what can it be but to remain in this Happiness, unshaken, unmov'd, steadily and securely? But he that stands is next going or departing.

AND thus much by way of *Explication* of the words, which will afford us these *Doctrines*.

1. That

1. *That there is a Spiritual Resurrection of the Soul, belonging to every true Christian.*
2. *That those that do partake of this Spiritual Resurrection, seek those things that be above; that is, Divine and Heavenly things.*
3. *That they seek them where Christ sitteth, at the Right-hand of God.*

First of the first, viz. That there is a Spiritual Resurrection of the Soul in this Life.

I will not go far for my first Proof. I will only step back into the Chapter foregoing my Text, *viz. the Second Chapter of this Epistle to the Colossians, at the 11th and 12th Verses; In whom (i. e. in Christ) also ye are circumcised with circumcision made without hands, by putting off the sinful body of the flesh, through the circumcision of Christ; in that you are buried with him through baptism: In whom ye are also raised up together through the faith of the operation of God, which raised him from the dead. And ye which were dead in sins, and in the uncircumcision of the flesh, hath he quickened together with him, forgiving you all your trespasses.* And then follows my Text (for all the residue of that Chapter may be very well

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Parentetical) If ye then be risen with Christ, &c. which he doth assert or affirm in the forenamed Verses, when as he saith they [*are buried with him in Baptism.*] There's the Death we are to imitate in our Soul; that is, to have the body of Sin dead and buried. [*In whom you are also raised up by the operation of God.*] There's the Spiritual Resurrection of the Soul. And in the next Verse, [*Te which were dead in sins*] There's the Death of the Soul; [*hath he quickened together with him*]. There's the Resurrection of the Soul from its Death, which is Sin. For Sin is the Death of the Soul; as Obedience, Righteousness, or the Holy Spirit of God, is the Life thereof.

But for further and more manifest proof of this point, it will not be amiss to rehearse again to you, that place at the 6th of *Romans*, (for it suits exceeding well with the place I expounded to you just now.) *Ver. 3, &c. Know you not, that all we that have been baptised into Jesus Christ, have been baptized into his death? We are buried then with him by baptism into his death, that like as Christ was raised up from the dead by the glory of the Father, so we also should walk in newness of life. For if we be grafted with him into the similitude of his death, even so shall we be into the similitude of his resurrection. Knowing this*

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this that our old man is crucified with him, &c. The words do plainly describe the Spiritual Death of the Soul, as also the inward Resurrection thereof from Sin to a *newness of life*; as the Apostle speaks.

And so Rom. 8. 10. *And if Christ be in you, the body is dead because of sin, si quæritur, vixit id est quæritur, is mortified for sin*: As we would say, such an one is kill'd for Robbing, or is let blood for an Ague. So [*dead for sin*] is either the mortifying our Bodily and Carnal Affection, in a just vengeance on our selves for the sin they suggest, and made us commit: Or [*dead, or mortified for sin,*] is, that Sin may be quite dislodged of our Bodies; as a man is said to be let blood for an Ague, to rid himself quite of that disease, or to prevent its unwelcome returns. *But the Spirit is life or righteousness*; that is, the Spirit is our life, vivification, or the cause of our inward or Spiritual Resurrection, *id est inmanodum, for righteousness*; that is, that we may be righteous, or live righteously. For, Beloved, if we take the sense of this place of Scripture, in a natural meaning: It will not prove true. For those Romans, bodies to whom the Apostle writes, were not dead; for if so, they had not been able to read the Epistle, or to have heard others read it: And beside this, the words would

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would imply, that Christs being in us, destroyed this Body or the health of it; when as Piety unfeigned preserves both Body and Soul in good temper; much less doth Christs being in us, make the Body dead unto Righteousness. Therefore it is plain that this is the sense of this place; viz. That if Christ be in us, the Body or Flesh of a man is dead or mortified to sin; and that our Life then is the Spirit of God, to live in Righteousness.

Now mark the following Verse. *But if the spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead, shall also quicken your mortal bodies, by his spirit that dwelleth in you.*

O behold the mighty power and dominion of the Spirit of God in a man! Not only our Will and Understanding, is swayed, ruled, and enlivened by it, but it descends even to the enquickening of our Bodies too, when they be once mortified; that is, the Passions and Lusts thereof destroyed, so that we exercise not our Affections in the things of this World. Then will God enliven it with better and more Divine Passions and Affections: For Anger against our Brother unadvisedly, it shall be moved with holy and discreet Zeal against all wickedness in every body: For Sorrow
and

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and inordinate Grief, for its own private crosses, with a sweet and tender Compassion and Pitty toward all that be in any Affliction: For Lust, and Sensual or Carnal Love, with Divine Charity, and a large embracement of all the Creatures of God; they having some resemblance of his lovely Wisdom and Beauty. Thus shall a man exult and rejoyce in the ways of God, both Body and Soul, serving willingly and chearfully with the whole man. For our mortal Bodies, even those earthly tabernacles, lyable to death and dissolution, shall the Spirit of Christ enliven by his powerful working; if so be, that our Bodies be first made dead unto Sin, and the Spirit of God be in us indeed: As the Apostle doth plainly witness.

A further proof for this purpose may we gather out of *Phil. 3. 10, 11. That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable to his death: If by any means I might attain unto the resurrection of the dead. Not as though I had already attained, either were already perfect.*

That this is meant of a *Spiritual Resurrection*, seems reasonable from these grounds: First, because it is ranked with Spiritual sufferings, and Spiritual conformableness unto the Death of Christ: And then, because
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the Apostle useth this way of apologizing, [*Not as though I had already attained, either were already perfect* ;] which caution he need not have put in about the Bodily Resurrection. For could the Apostle think the *Philippians* to be so mad, as to conceive that the Apostle had now risen out of the grave already, clothed with his glorious Body, which should be incorruptible ? Wherefore the Apostle speaks there of a *Spiritual Resurrection*.

And that this Doctrine want no Authority to confirm it, I will add those words of our blessed Saviour, *John 5. 25. Verily, verily I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live.*

That Life and Resurrection from the dead, can it be understood of the Resurrection of the Body out of the grave ? That was not then when our Saviour Christ spoke ; nor hath been yet fulfilled, saving in one single example of *Lazarus*, whom Christ called out of the grave : But that was not the Life that is meant here, for it is called *everlasting life*, in the foregoing Verse ; which *Lazarus* was not raised up to, else *Lazarus* would be alive at this very day, which no man will acknowledge to be true.

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But remember what our Saviour Christ saith, *John. 11. 25, 26. I am the resurrection and the life; he that believeth in me* (or trusts in me, or my power) *though he dye* (or be mortified; or though he be dead) *yet he shall live.* And *whosoever liveth and believeth in me* (that is, is alive in me, or to me, The everlasting Righteousness of God; and trusts to this living power) *shall not dye; but be ever alive to Righteousness, and to God; through Jesus Christ our Lord.* This must be understood of a Spiritual Life or Resurrection; on else it will follow, that all true Believers in Christ shall not dye at all, that their Bodies shall never descend into the grave.

And now, Beloved, if this Discourse of the Spiritual Resurrection of the Soul, seem to us subtle, hid, or obscure, it is our fault, not the fault of Truth. The Sun is clear enough, and easie to be seen, but he that is blind, dead or asleep, beholds it not. Nor can the unbelieving and unregenerate, while he lies dead or asleep in Sin, discern the truth of the Spirit of God in the Holy Scripture. But all things are discovered, and made manifest by the light. For whatsoever doth make manifest is light. Wherefore he saith, *Awake thou that sleepest, and arise from the dead, and Christ shall give thee light. Eph. 5. 13, 14.*

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Wherefore this point is plain to him whose eyes are open to behold it ; viz. *That there is a Spiritual Resurrection, or Vivification of the Soul.*

But now if you be desirous to know what this *Resurrection of the Soul* is : I will also endeavour to satisfy you in that too ; but very briefly.

It is the inward Life of Righteousness, it is the renewing of the Soul, the shaping of it again into the image and similitude of God ; in a word, it is the Life or Spirit of Christ, whereby a mans Soul is alive to all Spiritual and Heavenly things. I will explain it by a comparison.

When a mans Natural Life is gone, all his imaginations and machinations perish : He desires not any thing belonging to this Natural Life, nor Food, nor Clothing ; he feels not though his Body be rent, or cut, or rot away ; goes not about to preserve or recover the Health or Life of his dead Body ; thinks not of Wife, nor Children, nor any Natural thing else : But when a man is alive according to Nature, he desires Food, Meat and Drink for the preservation of his Natural Life ; Cloths, both for shelter and ornament ; is sensible of what hurts his living Body ; provides for his Health and Strength ; is active in the deeds of Nature,

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and (if he be a mere Natural man) all his joy, pleasure and content is in the same. Just thus it is, Beloved, in the Death and Life of the Soul. While the Soul is dead Spiritually, it hath no true desire to the Word of God, which is the Food of the Soul, but doth come to the Church only for fashion sake; gives no ear to the Voice of God, rebuking her in her Conscience; hath no unfeigned thirst after Righteousness; nor is she sensible of the violent heat of Passion, how wicked it is; nor feels her self frozen and stark cold to all Charity and due Devotion; she goes not about to obtain that saving Health, even Jesus Christ, that precious Balsam of the Soul, nor is she a whit moved whatever mischief betides him. But when the Soul hath risen from this Death, and hath got the new Life of Christ, being enlivened by his Spirit: Then hath she a right healthful appeal to that Heavenly Bread, and those Spiritual Waters, those Refreshments from above, the sweet Comforts of the Holy Ghost: Then doth she heartily abhor all filth of Sin; and keeps her Affections unspotted before her Lord and Husband Jesus Christ, clothed in fine Linnen pure and white, which is *the Righteousness of the Saints*: Then is the living Law of God to her sweeter than the Honey and the Honey-

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Honey-comb, so delightful and pleasant that she meditates thereon day and night : She is very sensible of whatsoever is disgraceful to Christ, or wounds or hurts his precious Body in any thing ; very tenderly loves the Communion of Saints, and hath a very forward desire to propagate and enlarge the true and living Church of God : She never falls by any infirmity or surprisal, but is grieved and hurt ; as the Natural man is vexed, when his Body chanceth to fall upon stones and is bruised. Beloved, where there is Life there is also Sense, and where there is Sense, there is also Grief and Joy ; Grief at such things as are contrary or destructive of the Life ; and Joy at such things as are agreeable and healthful for the same.

BY this time I hope you are sufficiently instructed concerning the *Spiritual Resurrection* ; both that it is, and what it is. Let us now make some *Uses* of this Doctrine, *That there is a Spiritual Resurrection belonging to every true Christian.*

1. Then it is plain from hence, That every Christian be he what he will, that hath been made partaker of this Resurrection, was once dead himself : For as rising presupposeth a being down first, so doth also

a rising from death, or being quickened, presuppose a being dead. Hence therefore it is plain, That every Christian man, or if you will even every man, was once, or is at this present Spiritually dead. Now the Nature of Death you know is such, that nothing that is held therewith, nothing that is Dead can recover it self to Life. As it is also said in the Book of Psalms, *No man hath quickened his own Soul, nor has heving* ~~not~~ *Wherefore, Beloved, this is the proper Use we can make of this Consideration, That if we find the fruits of the Resurrection of Christ Spiritually in our Souls, we give God alone the Glory. For it is he alone that killeth and maketh alive, that leadeth down to Hell and bringeth up again. He it is that is the death of deaths, and a mighty destruction to the destroyer. He it is that is the Resurrection and the Life, as he himself witnesseth of himself. He it is (I mean the Spirit of Christ in us) that fights against all the powers of Death and Darkness in our Souls, and triumpheth gloriously over his and our enemies: He is the strong arm of Salvation from God. He hath wrought all our works in us. Therefore not to us, but unto God be the praise, for his mercy and truths sake.* Nor only are we to praise God, but also to live humbly and meekly before our Neighbour.

For

For thou who ever thou art, that presumest thou hast attained to the Resurrection, or enquickening, or enlivening of the Spirit of Christ; If hereby thou contemnest thy sinful Brother, and settest him at nought, and art not mercifully and kindly affected toward all men, acknowledging very sensibly and inwardly, that wherewith thou conceivest thy self to excel others, or to be distinguished from them, be the Grace of God and his free work; Thou art a liar, and a deceiver, and jugglest with God and thine own Soul, and art valialy puffed up in thy Carnal Mind. For where Pride is, there is not the saving Spirit of Christ; where harshness of Mind is, and contempt of our Neighbour, there abides not the Love of God.

2. *If men be dead till they partake of the Resurrection of Christ, then such neither can, nor ought to take upon them any office of the living.* Who will make a Blind man judge of Colours, or a Sick man of Tasts, or a Deaf man of Musick? But he that is Dead is worse than Sick, or Blind, or Deaf. Wherefore no man that is devoid of the Resurrection of Christ in the Spirit, is fit to judge in Spiritual things, or in the secret Mysteries of God. It is the Spiritual man

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that judgeth all ; the Heavenly man, the Lord from Heaven, and yet with man upon Earth ; the true Emanuel, God with us, and in us by his Spirit ; the true Judge of the Quick and the Dead. As it is written, *The first man is of the earth earthly, the second man is the Lord from heaven. As is the earthly, such are they that are earthly ; and as is the heavenly, such are they that are heavenly.* Wherefore, Beloved, judge nothing before the time ; that is, till the coming of our Lord and Saviour Jesus ; till his glorious appearing from Heaven, when he shall make every work of man manifest, and shall judge with right judgment.

3. I will only add an Use of Examination, and so conclude. Is there such a State of the Soul belonging to every Christian, such a State, I say, as the Resurrection from Death ? Then it is worth our pains, to try our selves, whether we be in that state or no. We have seen many Easter-Mornings, God be praised, but if the Sun of Righteousness hath not yet risen upon us with healing in his Wings, all those solemnizations of the Resurrection of Christs Body from the grave, is but Death and Darkness unto us ; is no Health, no Light, nor Life. It was the manner of Primitive Christians

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stians to salute one another with this Salutation, *Kies & risen, The Lord is risen* : If we could this *Easter-Sunday*, and every *Lords-day*, make such Salutations as this in the very Spiritual Truth, [*The Lord is risen,*] That is, is risen from Death in our Souls ; and we by him become enlivened to all Righteousness ; O what Mutual Rejoycing, and true Spiritual Triumph, would there be in the Church of God !

Verily, Beloved, if you partake not of the Mysteries of Christianity in the Spirit and Truth of them, as well as in the History and Ceremony, your Profession is but vain, you are still in your Sins, and dismal Sentence of Damnation remaineth still upon you.

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is to salute one another with this Salutation, *Kiss-eth*. The Lord is with us: If we could this Easter-Sunday, and every Lord-

DISCOURSE XVI

Appendix to

DISCOURSE XIII.

PRECEPT. i. 22, 23.

Seeing ye have purified your Souls in obeying the truth through the Spirit, unto unfeigned love of the brethren: See that ye love one another with a pure heart fervently. Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever.

I Have already insisted upon the Doctrines or Truths which are as so many enforcements to the great Duty in the Text, *Ἐκ καρδίας καὶ ἀλλήλους ἀγαπήετε ἐκτενῶς*, That which may be observed out of this Precept is a fourfold Doctrine,

i. *That*

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1. That we are to love one another.
2. That we are to love one another out of a pure Heart.
3. That we are to love one another fervently.
4. That we are to love one another universally and continually.

The First of these I have done with. I come now to

Doct. II. That we are to love one another out of a pure Heart.

This Parity may be set out in these three Constitutives, or at least, Consecutives of Love, viz. Complacentia, Benevolentia, Beneficentia.

1. The Purity of Complacency consists in this, that we love and like that of a man that is the adequate object of honest Love; and that is *Divine Beauty*, which is not in the Body, but in the Soul, adorn'd with all Moral and Divine Vertues. He that loves not according to this in a man, he loves after the same manner he may love an horse, a dog, or any beast that is fitted for the satisfying of his natural or extravagant humours. For if there be no ground of right Friendship

ship but *Vertue*, then is there no Love in vain and leud men, but after the manner of Brutes; that is, eating together as Sheep and Kine in one pasture, or sporting together like young Greyhounds at their going out into the fields, or better natur'd Spaniels, or such like fond Animals.

I, but the gaudes of Phanſie and queint toyes of Wit; or at least the subtilty thereof, Art and accomplishment of the Intellectual parts; these, all of them put together at least, may make up an object of *Complacency* and friendly delight.

Verily as much as a well proportioned Body, clear Complexion, a vigorous Eye, gentle Deportment, &c. which are so far from that living object of *Pure Love*, that by the same Law we may join Friendship with a well wrought Statue, or some more curious Picture. *Complacency* in any person, saving for *Vertues* sake, is as far removed from pure and Divine Love, as the affections of *Xerxes*, *Glauca*, the Youth of *Athens*, and that others of *Sparta*, who loved trees, statues, rams, geese, &c. were distant from Natural. (*Vid. Aelian. lib. 1. cap. 39. et plin. x. Sat. 1. 10. 11.*) And as ridiculous and absurd will their Love prove in respect of that more pure and holy affection, that can take *Complacency* in the person of men that have but the
outward

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outward accomplishment of parts and abilities, or outward artifice, or natural well-favouredness, their Souls being dead to Vertue and Righteousness. For beside that these are as helpless to the best things as a dumb statue or a dead picture, they are also very dangerous for either hindering the first shooting out of divine worth in the Soul of man, or for corrupting and destroying what already is grown up of Vertue and Goodness. For so it is with man, that so soon as he is capable of Vertue, he must either have it or the contrary. Mans Nature is no barren Soil, it brings forth or good grain or stinking weeds: And where once corruption has taken hold, it is even worse than a Gangrene; it catches hold on the companion, and is the very pest of the Souls of men.

But if the *Love* and *Complacency* of those be not *pure* that can love notwithstanding the foulness of their friends, what pollution is there in theirs that can love for foulness it self? *viz.* whose society pleaseth one another for some bad quality, as for being a vain Gamester, Swearer, for their Lasciviousness; or that delicious condiment of Friendship, *good Fellowship*, which some loving Souls are so taken with: When as its nothing but the similitude of their evil manners, or equality of their enlarged bellies, do thus joyn their

their affections; *Fellow-wine-bottles* of the same size, or *Ale-tap-animals*, &c.

And as this Impurity in Love is *Bestial*, so there is also that is *Devilish*; as when men like one another the better for being alike imbibtered against this or the other party: Such compliance as this is but like the twining together of Snakes and venomous Serpents in one bed. A Paradox, That that which is the most ugly of all the affections, *viz.* embittering Malice and Hatred, should make men so amiable one to another. Thus Hags and Imps love one another.

And there is a knot of Friendship, that is as *Fond* at least, as this is *Devilish*; *viz.* endearment from Identity of opinion, *Fellow-Thomist*, *Fellow-Storist*, &c. And when it riseth no higher than Scholastick siding, or Philosophical altercations, it is not much worse than fondness or childishness. But when this unskilful affection interweaves itself with matters of Religion, and toucheth upon the Attributes, actions or designs of the highest God (where men are very loth to be deceiv'd, though no where more subject to err) *Fondness* is then too mild a term for that which is boil'd up to Fury and Fanaticalness. For here men of the same Sect are not content with the pleasure and goodwill they exhibit one to another; but they grow

grow to that heat, as to scorch all gain-sayers, as well as warm themselves at these misguided flames. God forbid that I should go about to flake any mans affection in the pursuit and profession of Divine Truth, such as is plainly contained in the Scripture, or evidenced by palpable experience in his heart. But that which is but the collection of Humane Reason (which at the best, and containing it self within its own more proper Bounds, the representations of Nature, is slippery enough and uncertain) if it be promoted with urgency of Affection over-proportionated to the weight of Reason and Argument, by how much it transgresseth this way, by so much largely doth it partake of superstitious Phrenzy and Fanaticalness. And that this heat is but mistaken zeal, not divine Love of the Truth, this one thing may be a shrowd sign, That they hate a man commonly more for not being of their Sect, than they love him for being a Christian.

2. The Second Branch of Love is *Benevolence*: Which as it is nothing so precious as the former [*viz. Complacency*] so we may and should be the more prodigal thereof. We may wish well to all men, but can delight in none but such as be good.

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The *Purity* therefore and perfection of *Benevolence*, is that it shoots out before and lasts longer, if need be, than *Complacency* may do. For God also loved us when there was nothing lovely in us. And we are to be like-minded with God, who is kindly affected to those who deserve it not. And though there be a good rude *Honesty* in such a disposition that makes a man not able to be at all kindly affected to them that are debauched; yet certainly we are obliged to a more high and Divine temper, if that which is most perfect and most Divine doth oblige us, as certainly it doth.

Object. But then, Anger and Hatred, and such churlish Passions are useless, nay sinful.

Sol. That follows not. For we may wish well to the man, though we be angry, or hate, or grieve at his Vices. Nay, its impossible to bear a sincere *Good-will* to any man that goes out of the way, but that he should be angry, or grieved at such a mans wicked courses, and reprove him. *Benevolence* is so far from excluding Anger and Rebuke, that the want of this upon due occasions is an argument of the impureness or counterfeitness of the Affection; at least in those men who hold it lawful, or are upon
any

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any occasions brought into this Passion. When a man sees God dishonoured, and his Brother endangered by his vain ways, *Quis est tam ferreus ut teneat se?* He that can be still and smooth in such matters, has some unwarrantable Complacence in his Friend; they are not united in the bond of Vertue.

The Impurity of this part of Love, is the well-wishing to others for our own sakes. This is called *Amor Concupiscentia*, in contradiction to *Amor Amicitia*; as being indeed nothing akin, but rather opposite thereunto. He that loves a man thus, is no more a Friend to him, than a Country Farmer is a Friend to his Team of Horses, his Cart, or Plough. I wish that most Politicians were not of this stamp, to look upon all the World as the Rustick does upon his Horse, Plough, Sheep, Dog, &c. as profitable and instrumental. The World is so Epidemically corrupt herein, that the whole Conversation or dealing of men, (even of them that would seem something more than ordinarily serious) is not much better and more generous, than the trade and commerce of Fairs and Markets: They make choice of their Friends after the same rate they would seek out a purchase. Profit and Pleasure share all the Societies of men betwixt them two. He that is not instrumental to either of these

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ends, is overlookt as a thing of no worth; so that there is no room but for the skilful flatterer, or the able purse. And indeed none can love at a better rate, that is not born of God, who is *Love* it self; and made the World, and the whole Creature, out of no such self-respects at all, but for *their* Happiness; or if for any thing in reference to himself, for the delight that should arise to him from their being Happy. Nor do I know that they are obliged to any thing but what is conducive to this end, whatever unlearned Melancholly, or rude Mistake may surmize to the contrary.

3. The Third and last considerable in Love is *Beneſcence*. And 1. This should spread out as large as our *Benevolence*. Humanity is to be extended so far as Mankind reacheth, at least, 2. Those who partake most of Vertue, and the Divine Image, should share the greatest part of our Favour. 3. It must be devoid of all self-respects. What a shameful thing is it, That where that noble and generous title of a Friend is pretended, there should be no other Love found at the bottom (if the business be unravelled) than such as he bears to the meanest utensil he has in his house!

And

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WE pass on now to the *Intension* of our Love, viz.

Doct. III. *That we are to love one another fervently.*

And if we did make good the foregoing Precept of loving *sincerely*, we might easily arrive to the doing of it *fervently*.

— *Quis enim celaverit ignem?*

Indeed the most accurately well painted Flame that is, gives no heat: But true Fire without a miracle will betray it self in burning, or warming at least.

Quest. But you will say, We are uncertain of the due measure and degree of this *fervency* of our Affection.

Answ. The least degree that we can allow our Brotherly Affection is, that it must be *fervent*. Coldness here is Death, and Lukewarmness an Abomination, a thing to be spued out, as being nauseating and distastful to all good men. But when we are got to that due warmth and heat that we are really constituted in the Divine Life and Heavenly Love, we are in a very good and safe and

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commendable condition, though we have not reached all the degrees thereof ; for a little fire is as truly fire as a great deal.

And these degrees of Divine Love are, it may be, best proposed unto us in several Examples of Saints and Prophets, which have gone before us carrying the Glorious Lamps of Divine Love in their hands to light us the way, that we might follow them by a godly imitation. Such were *Abraham, Joseph, Moses, S. Paul, &c.*

This kindly Flame did so infect *Abraham*, that in the very heat of the day, at the door of his Tent, he waited with as much earnestness for an opportunity to exercise that excellent Vertue of Hospitality, as our greedy Inn-keepers at their Sign-posts expect a Traveller. Nor does this generous Fire only melt him into all sweet behaviour and kindness unto Strangers ; but elsewhere we shall find it bravely to raise him to feats of Arms and hardy Enterprizes in behalf of his Captivated Friends, *Gen. 14.* And certainly no truer root of Valour and Bravery can be found, than Hearty and Compassionate Love to those that be in affliction and oppressed : Nor any cause that God is more engaged to prosper.

Nor does this Principle of holy fervency only express it self in bounty and indignation,

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on, and just revenge ; but in Grief also, whether mixt with joy or downright sadness. Thus *Joseph fell upon his brother Benjamins neck, and wept ; and Benjamin wept upon his neck. Moreover he kissed all his brethren, and wept upon them. Gen. 45. 14, 15.* And thus in *Acts 20. 37, 38.* They all wept sore, and fell on *Pauls neck, and kissed him : Sorrowing most of all for the words which he spake, that they should see his face no more.* But no Story in all the New Testament at least is of that sadness and solemnity, as the preparation to the raising up of dead *Lazarus*. Women, Men, nay God himself (as in the flesh) all melted together into one Sorrow. *Jesus wept.*

Nor is this so much a torture as a pleasure to the Mind sweetly melting in kindly motion and gentle ruth for any mishap that befalls her tender care and charge, the several parts of the Creation of God. This is so far from being a blemish to the condition of Holy and Divine men, that it is even a member and branch of that condition that makes them Holy and Divine, which is their abiding in *Love, i. e. in God ;* whence we become *Dei-formes*.

Now the due and safe measure of those degrees of fervency in our *Mutual Love, is, The love of our own selves. Thou shalt love*

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thy Neighbour as thy self; and none is coldly affected to himself. And that which is to limit our Love to our selves, is to bound our Affection to our Neighbour; and that is *Discretion and Justice*. For if we may not do any thing unjustly in our own behalf, nor Reason, nor Scripture, can warrant us to adventure on any unjust enterprise in the behalf of our Neighbour.

Now let us see what this plain and familiar measure will amount to; which indeed is little less than what was intimated before. For though we love our Neighbour no better than we love our selves, and that within the bounds of Justice and sound Reason; yet we loving our selves so much, and so affectionately as we do, it must follow that all that Joy, Grief, Pleasure, Displeasure, Hope, Fear, Care, Labour, Valour, and whatever else we can bestow upon our selves in our own behalves, that when occasion requires, we confer it all upon our Neighbour. This will enable us to profess with *S. Paul*, *2 Cor. 11. 29. Who is weak and I am not weak? Who is offended, and I burn not?* And to make good his Precept, *Rom. 12. 15. Rejoyce with them that rejoyce, and weep with them that weep.* To bear others burdens, to wax pale with other mens fears, to grow lean with their cares. It will harness us
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with Courage, as it did *Abraham* for *Lot*. It will make a man, though not desire, yet not care to dye for his Brother : For its plain his Affection being equal to both, he must be indifferent whether shall taste of that bitter Cup.

Object. If we love every one equally with our selves, then must we love all men equally : Which is thus demonstrated ; for the Love whereby one loves every man, being each of them *equal* to that one Love whereby one loves himself, they must be all *equal* to one another from the first *αὐτὸν ἑαυτῷ* in *Euclid*.

Sol. I Answer, That our Love of *Complacency* is not *equally* to be distributed to all. What then, shall our Love of *Benevolence* ? Shall I bear as much good-will, and therefore do as much good, and owe as much service to *Thersites* as *Achilles*, *Shimei* as *David*, *Nabal* as *Abigail* ? Verily no. But as God loves himself best, not because it is himself, but because there is nothing better than himself ; so we certainly are to love all things according to the several degrees of participation of the Excellencies of the Divine Nature, As they that contribute to one common stock, though by unequal contributions,

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suppose some one contributing a third part, another a seventh part, a third a tenth ; though they partake of the gains but according to this proportion, the distribution is said to be just and equal ; there being indeed a similitude or equality of proportion, tho' the shares of gains that every Adventurer has, are not equal (for it were unequal that they should be so) : So though the shares and portions of our Love to others be not equal, nor ought so to be, yet the proportions of our Love may and ought to be equal ; and that is, if our Love flow out according to the several degrees of Divine Excellency in every Person : And thus its true, *πὶ ἰσότητι*, viz. of Geometrical Equality.

Object. But you will still urge, my Love to *my self*, being one single term of *Quantity*, to which my Love to *every one* is to be equal, proves plainly that all these Loves are *Arithmetically* equal one with another ; as 2 and 2 are equal to one another.

Sol. To dispatch all in a Word. When we are pointed to the love of our selves, as a right measure of our love to our Neighbour, it must be understood thus ; That we are to love our Neighbour of this or that Rank and Qualification, in such sort as we would

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would love our selves, if we were in that Rank and Qualification ; and do the same to our Neighbour of this condition, that we should expect from others if we were of that condition ; as suppose a Prince, a Noble, a Wise man, an Honest sincere man, a man of unparallel'd Accomplishments. In these cases what Love and Respect we would look for, if we were such (though we be not such yet) are we bound to give it to those that are such. And thus it will come about, that we are obliged to love some better than our selves, *viz.* such as have more Divine Accomplishments in them. Thus in *2 Sam.* 18. 3. The People said to *David*, *Thou art worth ten thousand of us.* And this obligation to love some better than our selves, arises from that general Rule of all, That we are bound to love every one according to the proportion of Divine worth in them. Whence it must also follow, That we are to love othersome less than our selves, if we do palpably and infallibly discover in our selves more Divine Accomplishments, and more excellent Endowments than in others.

AND thus we come to the last Doctrine,
viz.

Doct. IV. *That we are to love one another
universally and continually.*

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would love our selves, if we were in that Rank and Qualification; and do the same to our Neighbour of this condition, that we should expect from others if we were of that condition; as suppose a Prince, a Noble, a Wise man, an Honest sincere man, a man of unparallel'd Accomplishments. In these cases what Love and Respect we would look for, if we were such (though we be not such yet) are we bound to give it to those that are such. And thus it will come about, that we are obliged to love some better than our selves, *viz.* such as have more Divine Accomplishments in them. Thus in 2 Sam. 18. 3. The People said to David, *Thou art worth ten thousand of us.* And this obligation to love some better than our selves, arises from that general Rule of all, That we are bound to love every one according to the proportion of Divine worth in them. Whence it must also follow, That we are to love othersome less than our selves, if we do palpably and infallibly discover in our selves more Divine Accomplishments, and more excellent Endowments than in others.

AND thus we come to the last Doctrine,
viz.

Doct. IV. *That we are to love one another
universally and continually.*

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Universally.] So also 2 Pet. 1. 7. where *agape* is universal Love. And so 1 Theff. 3. 12. The Lord make you to increase and abound in love one towards another, and towards all men. And Chap. 5. 15. See that none render evil for evil unto any man : but ever follow that which is good, both among your selves, and to all men.

We might add Testimonies out of Heathen Philosophers, whose Examples may shame us, who without any niceness place them many Stories below our selves. Socrates had so little gall against the Judges, his mortal Enemies, who were no better to him than to tell him, *He should dye for it, if they caught him Philosophizing* ; and had so great Affection to the good of all, that he saith, *Ὁν ἐγὼ ὑμᾶς ὡς ἀνδρας Ἀδυνατῶσι ἀντιζηῖν, ἀλλ' ὡς παῖδας, πείσομαι διὰ τὸ θεῶν μάλιστα εἶναι ὑμῖν.*

The Meditations of *M. Antoninus* are full to this purpose. *Vid. lib. 5. and lib. 6.*

And this Philosopher attempts by many wayes and Arguments to keep us in this so pleasant temper of Spirit to all men, good and bad, friends and foes, *viz.*

“ 1. A settled perswasion that all those
 “ things which the Stoicks call *τὰ μίον* or
 “ *ἀδυσπορα*, are so indeed, not truly good or
 “ bad in themselves ; there being nothing
 “ truly

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“ truly good but what is in our own power ;
 “ such are the voluntary motions of our
 “ Mind or Soul.

Thus he. And indeed a very little observation will make this good to us, That an eager and sharp desire of *outward* things, *Riches, Honour, and Corporeal Pleasure*, whose maintenance is from the outward Creature ; that this is the main, if not only Cause of all *Dissention* amongst the Sons of men : So that I think *Envy* it self is not moved at the Vertuous Accomplishments of any ; but merely at the effects thereof, *viz.* the Admiration and Glory they get amongst the People. Therefore the best way to be friends with all the World, is not to desire the things of this World, but to reckon them as nothing to the purpose ; and so shall we assuredly provoke very few against us, and be provoked by none.

“ 2. Consider *Socrates's* Maxime, *τις εστι*
 “ *μακροθυμια* *αγνη*.

So Christ said, *Father forgive them, they know not what they do.* This is true in injuries done to our selves, but the *Stoick* would drive it to an universality.

“ 3. That thou thy self transgressedst in
 “ many things, &c.

“ 4. Mans Life is but for a moment of
 “ time.

“ 5. Con-

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“ 5. Consider how many things may and
 “ do often follow upon such fits of Anger
 “ and Grief, far more grievous in them-
 “ selves than those things we are grieved
 “ for, and angry.

“ 6. That *Meekness* is a thing unconquer-
 “ able, if it be true and natural.

“ 7. It is a mad mans part to look there
 “ should be no wicked men in the World,
 “ because it is impossible, &c.

Thus he. But observe, that in all these attempts for a *continued* Meekness and B^enignity towards *all* men whatsoever, the ease and quiet of the Philosophers Mind is rather aimed at than any thing else : And that it is not so much an *Universal Love* to *all* men, as an universal fencing of *himself* against the provocations of all whatsoever may at any time chance to assault and shake that firmness and stillness of Temper he proposes to himself ; being loth to be so obnoxious to any man, that it should be in his power to plough up in uneven furrows the settled Planities of his smoothed mind.

Object. But here it will be Objected, That unless we endeavour after, and at some time reach that *Stoical* state of the Mind, it will be impossible to hold out *perpetually* in that mild and even tenour of *Love* to *all* men.
 For

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For some men are so habitually evil, that nothing is tolerable, much less *lovely* in them ; So that when we light on such, some other Affection will be drawn out. And for those of the better sort, They are sometimes so unlike themselves, that it cannot be that the same Affection should be *continued* to them. How then is it, *That we are to love continually ?*

Sol. To this I answer, three ways.

First, We are to love *all* men, *i. e.* all manner of men, of what Religion, Sect, or Nation soever ; so be that God has manifested his Graces in them any way : And then that this Love should *continue* as long as the deserts of them that are loved. And this takes away all *partiality* in Love.

Or *Secondly*, We are to love *all* men, and *always*, *amore Enevolentia*, though not *Complacentia* : And thus all *particularity* or *peculiarity* will be taken away, or swallowed up : *All* men whatsoever being objects capable of this *Love*.

We may *wish* those to be good that are notoriously evil, and *endeavour* too to make them so ; which are real fruits of *Love* : Or we may *pitty* them, that they are not so already,

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already, it being so great a Misery for them to be otherwise ; which is a *Symptome* of *Love*, if not a genuine Notion thereof ; nay the very *Act* of *Love*, only under another modification. Which minds me of a

Third way of Answer, which I cannot so well make out without giving first some settled Notion or Definition of the Nature of *Love*.

The general Description whereof let be this. *Love is an Affection, or Passion of the Mind, conversant about Divine Beauty and Perfection, introducible into the Souls or Persons of the Sons of men.* And I say *Conversant about Divine Perfection and Beauty communicable to the Sons of men*, to distinguish it from what *Love* soever else. For that *Love* that ariseth from Interest, is but such as a man would bear to his Saddle-horse that carries him safely and easily : And that *Pitty* we bear to calamitous men in Sicknefs, Death or great distress, without reference to what we have mention'd in our definition, is but the same we may be haply moved with toward a dying beast, or a bemoaning and whining dog. That *Love* therefore that like the Vestal Fire is never to go out, but alwayes to burn and shine in our hearts, is the motion of our Mind one way or other taken

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taken up about the *Divine Beauty communi-
cable to man.*

And thus I have at large, as if I should define *Colour* in general, described the *Nature of Love*. But as *Colour* is not at all, but in its several kinds and distinctions, *viz.* either White, or Red, or Yellow, or Green, &c. or some other particular kind : So this *Love* is not any *Passion* at all, indeed nothing at all but in its several kinds, such as are *Hope, Fear, Joy, Anger, Sorrow, &c.* For the very root or matter of all these is *Love*, yea of *Hatred* it self, if we look to the bottom of this *Mystery*. As the *Wax* takes all shapes, and yet is *Wax* still at the bottom ; The ~~and~~ *Wax* still is *Wax* : So the *Soul* transported in so many several *Passions* of *Joy, Fear, Hope, Sorrow, Anger*, and the like, has for its general ground-work of all this, *Love* ; which if it were taken away, those various superstructures would suddenly fall. For he that loves nothing, how can he fear any thing, or hope or joy, or hate any thing ? For how can he hate, when there is nothing to injure, or cross him in what he loves, he loving nothing ?

Or yet to make a more fit representation, *Love* is that to the *Soul* that the *Light* is to the *Sun* : For *Light* being simple in it self, and uniform, is yet the *Basis* or ground of
much

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much variety in the ~~particulars~~ of Nature. *Light* being in it self *one*, according as it lights on various surfaces of things, returns modified into this or that colour. If it fall upon Grass, it becomes green : if upon the Piony-flower, red : on the Marigold, yellow : from the Swans back it is reflected white ; and so according to the variety of the surfaces of Bodies which occur, there is a change of light into some particular modification, which to us are so many distinct Colours. But take away the Light, and all these Colours cease to be : As if there were a way to intercept the Suns light from coming to the Cloud where the Rainbow is figured, all the Colours of the Rainbow would soon vanish and disappear. So if Love be not, no other Passion can be ; but that first supposed, the other occasionally will arise from it : As from the hitting of the Sun-beams against several Objects several Colours arise, which are nothing else but the Beams or Light it self variously modify'd, according to the variety of surfaces against which it doth impinge, and is reverberated from. So in like manner the Passion of *Love* in a mans Soul being *one*, is variously transformed into several shapes and modes, according as the occurrences and occasions it meets with.

And

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And this we may sensibly perceive in the *love of our selves*, which Domestick fire is kept alive in us with more superstition and care than that more Sacred flame of *Divine Love*; but in a multifarious transfiguration, as we may easily observe. For *Example*; When a man has committed any thing against his own Profit or Interest, through some carelesness or mistake, and so grows vext at it, what is this but *Self-love* appearing in the disguise of *Anger*? Sadness and discontent at the death or displeasure of some potent friend, what is this but *Self-love* muffled up in the sad attirements of *Sorrow*? Those pleasing motions and prefigurations of the mind upon the promise of future Honours and Preferments, what is that but *Self-love* putting on the smiling countenance of *hope*? And so of the rest.

But now to transfer all this to the present purpose: That *Love* which I have defined to you, is one simple and uniform thing, like the visible Light. And this is a *perpetual well-liking of*, or benign affection to the *Divine Beauty* communicable to man; which is as one still Sun-shine day; or (if you will) as the Sun shining in silence and solitude, there being no Earth, or any opaque part of the World to reflect and variegate his Rays. Such is the mind of him that is possess'd with

I i

this

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this *Divine Love*, as it is freely and uncurb'dly working in it self : But lighting upon several objects is after several manners modified and transfigured into several shapes. This *Love* at the Conversion of a Sinner shines forth in that chearful aspect of Heavenly Joy and *Exultation of Spirit* ; at the unworthy usage of good and holy men it burns with *Anger* and *Indignation*, looking as red and purpled as the *Horizontal Sun* ; at the doubtful carriages of men is broken into distractful thoughts, careful *Fear* and *Anxiety* ; at the sight of *Solomons Fool*, devoid of understanding, is struck with *Forlornness* and *Sadness of Spirit* ; such a one being as a lonesome desolate Cottage where no man inhabits. For as he that is in the Wilderness, though he have the company of Beasts, yet being destitute of the society of men, finds himself really in sadness and solitude ; so certainly he that is regenerate into the *Image* of the true man, the *Heavenly Adam*, i.e. *Christ*, even in a crowd of acquaintance devoid of that *Image*, perceives himself but in solitude : And whensoever he converses or meets with any in whom that Heavenly inhabitant is wanting, it is to him as forlorn a spectacle, as a lonesome and empty Lodge in the midst of a Desert ; whether when the weary Traveller diverts, he finds

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finds no man to refresh him with a morsel of Bread, or a dish of Water. For certainly they that once have a right sense and esteem of that lovely *Image of Christ*, out of a kind of a *Divine dotage* (as I may so speak) cannot endure to find it missing any where, would have it hung up in every room, would have it inhabit every house, that they may meet with it at every turn. And therefore where they miss of it, it is as sad a chance, as Divorce or Exile from our dear Friend ; as discomfutable, as close Imprisonment, and seclusion from all Conversation with men.

Thus we see *Divine Love* ceases not by other Passions, but remains still the same, though in several postures : And that it is the several operations of one simple Nature about one and the same Object, that is the Image of God or Divine Accomplishments communicable to man : Which when they begin to spring and flourish in men, this *Love* is figur'd into *Joy* ; when they decay or are lost, into *Sorrow* ; when despightfully used, into *Anger* ; and the like. So that if we know what we chiefly love, and for whose cause man is to be loved, we shall find it not impossible to have our Souls work according to this Principle of *Love*, upon what Object soever : So that we may without

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contradiction fulfil these *Duties* in the Text, of *Universal* and *Perpetual Love*.

And now that the Thing is understood *feasible*, it will not be hard to fetch out Arguments for the *enforcement* of the same: The present Text will afford them.

And the *First* is, From the State of *Purification*, which every Christian is bound to be in, and is in, if he be truly a Christian. For the Soul of man being a kind of Flame or Fiery Essence,

(*Ignis est olli vigor & Caelis origo.*)

whereas that foulness and rubbish, which it lies in, to wit, sensual and corruptible Pleasure, the instrument whereof is this faculent and misgoverned Body, makes the Soul wrathful, lustful, self-will'd, impetuously given to petty interests, and particular poor contentations and delights: Surely the purging of it from this foul dross and dregs, must needs wing it, free it, universalize it, and make it as generally benign to all men, as the Sun is universally courteous to all the World, in lending Light and Heat to all. For by how much the Soul doth purge her self, by so much nearer she approaches

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proaches to that Primogeneal, or Original Fire, which is God himself, that lets *his sun rise on the evil and good; and sendeth rain on the just, and on the unjust, Matth. 5. 45*

This is the *Chaldean* *ἡ ἀθάνατος πῦρ*, out of which proceeds all things: *εἰς πάντα πῦρ ἐκδιδόται*, as those Oracles speak. And the Soul of man, the Image of God, is in the same said also to be Fire, which *Psellus* more expressly defines in his Notes upon those Oracles, *ἡ ψυχή ἀθάνατος ἐστὶ καὶ ἀσώματος πῦρ*, that the Soul is an immaterial and incorporeal Fire, which withdrawing itself from the thicknels and foulness of this low Corruption, incorporates with that Original Fire, even God himself, *τὸ πῦρ πῦρ ἡ ψυχή συνίσταται εἰς ἑαυτὴν ἀπὸ ἀθανάτου καὶ ἀσώματος*, as the same Author upon those Oracles hath it. Wherefore mingling Essences, as it were, with the Divinity, it must be of the same sense and mind with God; and therefore never ceases from loving all men, as God himself refuses none.

The

POST-SCRIPT.

THree things I shall here *advertise* the Reader of.

1. The *First* is, That the *Appendix* to *Discourse XIIIth* should not have been Printed apart, but that most of it was wanting till that other part was Printed off.

2. The *Second* is, That what is still wanting to complete that *Discourse*, as also the Continuation of *Discourse XVth*, never came into my hands.

3. The *Third* is, That if those Papers (or any other of the *Authors*) be sent to me, all due care shall be taken for the making of them Publick.

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